# The Sorcery of THEM

*(A Magickally Correct, and "Politically Incorrect" Treatise on Sorcery)*

by Sath

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# Preface

*(About the Sorcerers and Their Sources)*

This writing is based on notes taken during communication with a Sorceress who, having synthesized her experience with her native European source and her study of other underground sources, traditions and cults, has crafted a unique path-working whose tenets have become the basis for the re-organization of the Temple of Them. The Sorceress is a wanderer of the *Otherland*, or the *Shades of the Earth*[1], who lurks there to gain some time against her death. Meanwhile, she doesn't mind returning from time to time to stir a group of elite sorcery apprentices of European descent to rise up all over the world.

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Each tradition of sorcery derives from some local source of power and is also a guardian of that source. The sources of power are particular locations on the face of the Earth where the Earth's energy is felt most intensely by sentient beings. The human species is the most sentient part of the entirety of planetary organic life, while the different human races are specific variations of the same species formed according to the different climactic conditions of the Earth. It is the human interaction with the local climate which forms and characterizes human mythology on a genetic level. If each race can be considered a body - the sorcerers are the most sensitive organs of each race – those who provide a direct link with the Earth's power via the local sources of power. Tradition relates that it was the Sorcerer's discovery that local climactic conditions were connected in some mysterious way with the local sources of power, and that with certain manipulations while using these sources, the climate could be regulated and even controlled.

A traditional source of power (sometimes referred to as a 'Glyph') absorbs and stores the memory of all sorcerers who have interacted therewith, and the present sorcerer may make use of and draw down this collective

[1] The *Shades of the Earth*, or the *Otherland*, are simply the parallel worlds of the Earth that are accessible via changing one's focus of awareness when visiting certain landscapes. Some sorcerers who have adopted more modern concepts, say they are waves of probability which could become real if one is totally sucked into them therein. Therein abide also certain forms of inorganic sentient life. Those of them which interact with the sorcerers are called "allies".
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experience when interacting with such a source. Any source of power on the face of the Earth, traditionally used for sorcery or not, has the potential to enhance the genetic memory of the sorcerer. However, it will be soon made clear why most of the traditional sources of power in Europe are non-functional.

The genuine sorcery traditions, until quite recently, have been based on a local succession and direct personal contact between the sorcerer and hir apprentice. However, the world is currently going through certain changes which have little to do with ambitious profane plans for globalization – and more to do with being side effects of a more mysterious process occurring that is uniting the local sources of power into a global network to prepare the Earth for change on a cosmic scale. Sorcerers regard the Earth as a sentient being and they are in fact the priests of the Earth's power. The Earth is a mysterious self-sustained sentient being in a continuous process of becoming aware of itself via the life experience of its most sentient parts. The sources of power are its spots of awareness. The human species being the most sentient organ of the planet's organic life is given the chance, by virtue of that sentience, to attain to such planetary awareness via its most sentient race. This is why there is a struggle between the human races to be first to achieve that whole planetary awareness.

However, the personal ambitions of the racial and local sorcerers are worth nothing if they lack true understanding of the process of achieving that cosmic awareness. While the sorcerers of certain races have long since lost any interest in staying Earth-bound and abandoned the social control they exercised over their peoples, the sorcerers of other races and tribes have become ambitious enough to organize their peoples into "holy" wars against them.

# Chapter I

## The Temple of Them & the Sorcery of Them

*(where a new approach to sorcery is going to reveal itself)*

TELLUS ÜBER ALLES (Earth Above All)

Due to the above-mentioned war of Sorcery for the Earth, most of our local ancient European sources of power have become clogged and desolate. Their respective traditions of sorcery have been distorted and present successors of these traditions have turned into stubborn, ossified, and authoritarian guardians who have lost the ancient perspective, except for the surviving sorcery notion of saving time for themselves in their personal sphere. This situation is called 'defeatism' by those sorcerers who still care about their racial sources. While being in exile, however, some of these racial sorcerers received insights as to how to change the present situation. Though the chances are not great, something has to be done, and it would seem that the Earth itself has voiced the solution to its most sensitive connexions. Thus it is that these insights developing in the shades are to be communicated to all potential sorcerers of European origin throughout the world.

Desperate times call for desperate measures. Sorcery has traditionally always been taught by living and direct personal contact between the sorcerer and hir apprentice, but now such localized apprenticeships are being disintegrated and de-valued and the global perspective of the information aeon supposes an impersonal way of communication only. The traditional way sorcerers choose their apprentices is by *seeing* them, this screens out interested candidates with mere intellectual pretenses. In fact, the *seen* ones often have little to do with the occult. The *seen* apprentice is then enchanted – whereby the sorcerer stalk hir and lurks for the right moment to enchant hir and bind hir. However, this situation has changed for some sources of power, where their guardians have totally shut themselves up, or *see* without having power to act, or act without having the power to *see*. Such deficiencies prevent the source of power from functioning according to the traditional pattern, especially, in the background of global changes. On the other hand, the call of attaining to planetary awareness being heard, why not see the internet as a device invented unconsciously to serve that purpose? A double-edged sword - it has its advantages as well. Humanity unconsciously obeys the call of the Earth anyway. New local sources of power are to be discovered and new local sorcery traditions are to be formed thereby, all

united into a network by the global and cosmic perspective of attaining planetary awareness.

The Temple of Them is a global Sinister nexion opened by a network of sorcery apprentices all over the world with the help of a certain sorceress who came from the *Shades of the Earth*. ***Sorcery IS earth-bound magick.*** Traditionally, interacting with their local sources of power, the sorcerers often summon mythic entities from genetic memory to give energy to their sorcery. It works better if the sorcerers use their own racial sources of genetic memory rather than those of other races, except in the context of certain entities of whom there are dim traces in most racial sources of genetic memory. These particular mythic entities are not dependent on the traditional sources of power, and the memory of *Them* could be felt from any source of power on the face of the Earth, not isolated to one locality. These entities are known in the different traditions as the Great Old Ones, the Ancient Ones, the Forgotten Ones, the Dark Ones etc. They are Them and Their Temple should be the Earth itself as a cosmic nexion, thus the Temple is not an isolated causal structure but considers its foundation to encompass everywhere on the Earth.

The Temple has a particular preference for attracting sorcerers of European descent, yet if they have a strong empathy with our Source, also those who originate from other races. A specific feature of the Sorcery of Them however, is that while most of sorcery's calls are traditionally addressed to ancestry of the past, our call is addressed to the future - to summon Them therefrom and bring Them back to the Earth. Our call is drawn forth from our deep ancestry, from the dark depths of the Earth, through us, and continuing onward to the stars, and therein the Sorcery of Them shall be Their feedback to us. It could also be said that Them are our future Selves who haven't yet come into being; but thus far such knowledge is based on remnants of tradition and speculation. What is certain however, is that the Temple of THEM are to recall Them and their Sorcery from the future as soon as possible because the time of a great crisis is near at hand.

The Sorcery of Them treats the human body as a smaller analogy of the Earth, and thus the Sorcery of Them is strongly concerned with the personal benefit of the sorcerers who practice it. Yet, if the sorcerer experiences no personal benefit in practising the Sorcery of Them, s/he is of no benefit to the Temple of Them. The Temple of Them does not admit ego-haters or suffering-lovers[1]. Such individuals are rarely capable of changing their attitude, and do not belong to the estate of sorcerers. Such temperaments are fit only for recruitment within the ranks of the warrior estate, but which in the present climate, and as we shall see later, does not work in accordance with the sorcerers aims. This has not stopped some Sorcerers driven by greed trying to achieve power over the warrior estate despite the inevitable detrimental aeonic fallout such tenuous alliances can and have caused.

[1] Except for those who may have realized it was their own deliberate way of self-satisfaction. After having been hung upside down from a tree for 9 nights, Wodhin the sorcerer has said: "…Sialfr sialfum mer…" – Myself given up/sacrificed to Myself (in Old Icelandic).

## Chapter II

# The Sorcery of Them versus the Magian

*(where the enemy is revealed)*

As well as the personal benefits and separate individual approaches and studies of each Sorcerer, the Sorcery of Them has a two-fold suprapersonal Aeonic aim: (1) to unclog the magickal sources of the European ethos and direct their energy to free its genuine individuals from the Magian yoke, (2) and to open the world's gates for the new Aeon via creating a new human race.

By this is meant the unclogging of the magickal source within the respective appropriate individual via restoring the lost memory of hir body and psyche and creating new perspectives for them, thus stimulating hir to discover new sources of power all over the Earth wherever s/he happens to be. If several sources of power are united into a network by the new sorcerers, their power configuration could be enough to start an irreversible process of change.

Sorcery is the most primaeval form of human magick corresponding to the animistic hunter-gatherer aeon of mentality when all one's surroundings, including oneself, were regarded as animated – i.e. having soul, or spirit. Further separation of the spirit from matter has led to the present schizophrenic conflict within the human being which has made sick and ill its only organ of perception - the Body. If there is a creator, its creation cannot be less sacred than it - on the contrary, it should become even more sacred than it. Otherwise we have a Magian perspective.

Who are the Magian? They are simply our mortal enemies - the enslavers of both the European ethos and the entire world. The Temple of Them have borrowed that term from the ONA to have one name for the enemy: the Oriental ethos whose worldview is presenced via Judaism, Christianity and Islam as well as via any further spiritual pestilences infested by them. For their part, the ONA have borrowed the term from Oswald Spengler's *"The Decline of the West"* where it is explained at length. Against the "Magian" mentality Spengler opposes the Western, or the "Faustian" one. We call Magian all of Semitic monotheist spirituality and its morbid aftermath on all levels of life. The main characteristic of that mentality is the sheer terror it experiences when presented with the numinous and its slavish unreserved obedience to the bearded prophets and their scriptures who speak from the name of the numinous. Another Magian feature is their negation of all

individual spirit in the human being – wherein the spirit is perceived (and enforced) to be only of "God", and that the human being possesses only a soul, which, if not turned towards "God", is attached to the animal body and thus to the Devil. Their racial hatred for any ethos other than theirs is also phenomenal. The bearded prophets have often spoken in a pathetic tone of the coming messiah - the avatar of "the one and only true God" who was going to save them and punish all the others, but they have never dared to identify themselves therewith.

Yeshuah the Nazarene was the only exception[1]. The Magian concept of

[1] Yeshuah the Nazarene, known in the West as Jesus Christ, was the only Magian agent who dared to identify himself with the long-awaited Messiah - with the human avatar/incarnation of Yahweh and that's why he was regarded as a heretic by orthodox Judaism. The Jews expected their Messiah to come as a mighty king and apply all the fierceness of their god Yahweh (well-known from the so called "old testament") against their enemies and renegades, instead of preaching that god was love etc. Yet the high-priesthood of Judea made use of that heretic by persuading the Roman authorities he could cause some unrest in the Roman province by his messianic claims, so instead of being punished according to the Jewish religious law by stoning, he was punished according to the Roman legislation against terrorism by crucifixion. Ironically, the Romans put the label "Jesus Nazarenus, Rex Judaeorum" on the crucifix, which meant "Jesus the Nazarene, King of the Jews". Thus was the poor Yeshuah made popular amongst the common Roman citizenship as some innocent victim sacrificed not unlike the many other ancient dying and resurrecting gods worshipped throughout the Empire, later to become the only one, and thus his messianic claims were made true in some indirect way. The genocides by the warrior-kings of Europe in the name of Yeshuah, show the true nature of that "loving God ". Islam as a newer

“God” is absolute and ***no evolution*** is supposed for human beings except returning to “God”. The Magian have always sought after the clogging of all the traditional sources of power of their opponents by destroying the temples or sanctuaries therein and replacing them with churches, mosques etc. and are thus mortal enemies of the Sorcerers.

Spengler includes Iranian Zoroastrism within the term Magian as well. Despite their Aryan origin, the Iranians are physical and spiritual mongrels with a strong predomination of the above-said Semitic mentality and gene. It's suspected that Zoroaster himself was at some time a Semite who converted the Iranians into his ridiculous dualism. Wether he was a Semite or not, his stern dualistic cult became a spiritual basis for the Semitic monotheism. Most probably Spengler's term "Magian" comes from Magi - the plural form of Magus - or, Magi was the plural name for the Iranian priesthood; Magi were those who, according to the "new testament" came to bow before the cradle of the new-born messiah, the Nazarene. Thus for us the Magian are all that qabal of bearded prophets of Semitic and other origin who serve "the one true God", or "the Great Architect" under "his" different names and try to turn all the people around the world into sheep for "his" fold. A more modern Magian agent was the bearded prophet Mordochai Levi known in the West as Karl Marx, who invented a form of atheist Judaism known as Communism. The Magian are cunning enough to periodically change their agenda for brainwashing the world, adept at creating confusion and contradictions between the systems they themselves have established, and to make use and take advantage of any political and economical situation - but their style is always the same, their outward

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form of Judaic monotheism designated for the rest of the Semites, recognizes Yeshuah as one of the prophets of Allah, but also regards the claims of his worshippers that he was God's son as a blasphemy. Thus Judaism remains reserved for the chosen ones of the Semites, Christianity is given to the European race to make it weak, and Islam is given to the rest of Semites to make them fanatics who are to destroy the European race. Looking closely at the history from the decline of the Roman Empire till nowadays, everything has gone according to that plan. Everything started with the pact between Abraham and the desert goblin Yahweh - the alien parasite who accreted genetically to the Semite race. Despite the alleged schisms between Yahweh, Yeshuah, Allah they are more than obviously of quite the same racial source of power, and the Magian don't mind time to time to purge themselves. A simpler explanation could be to say that certain Semitic sorcerers such as Mosheh and Mohamed undertook a genetic modification of their race by turning it into a soldier-slave race via tabooing sex. We know that both Yahweh and Allah were tribal gods who had female counterparts, respectively Anat and Allat, who were overthrown by the bearded prophets, but this doesn't exclude an alien interference, since these sorcerers have surely used allies.

geometry prosaic and enervating, and thus are they recognizable, even when some of them play the roles of great libertarians and even sex-gurus - those whose predecessors indoctrinated the "Original Sin". The modern ideal of Magian liberalism doesn't actually mean liberty except of course for the capitalists money. The modern Magian's "political correctness" is a 'correction' only to the religions which have threatened anybody who is not of them by an eternal punishment; hell, jihads, etc. There is, however, always some spiritual insufficiency, as if some genetic illness characterizes that ethos, and as if that insufficiency itself has given them the ambition to conquer the world and enslave all its peoples.

A sample of a Magian-style messianicism is Crowley's "I came from God the world to save". (Was he ironic indeed?) While we are to revel in the

numinous, being numinous ourselves, the Magian want of us to worship it as something separate from us, thus creating a deficit thereof in order to sell it. The Magian perspective should be regarded as a form of spiritual illness and morbidity, as some deficit of spirit – and the deficit that has made of them the world's parasites.

During their first phase of apprenticeship, those who practice the Sorcery of Them are advised to use the ONA's Magian-free symbology, especially the Tree of Wyrd and the Star Game to map the Sinister, to train their minds, and to canalize their energies therethrough, but they should also make use of any European tradition and even of other ones as far as they could adequately conduct the Sinister. In a time of globalization when most of the traditional sources are plugged and distorted nobody can pretend authenticity. Authentic can only be the sorcerer's own approach to the Sinister. So it is that the apprentices of THEM are not limited to any particular tradition - after all, most traditions are created by sorcerers, and what one sorcerer has created another sorcerer could destroy. There is, however, something very essential to be remembered by any sorcerer (let's first apologize here to Neal Stephenson for paraphrasing a passage of his masterpiece, "*The Diamond Age*"): It's nice to be an individualist, and the sorcerer cannot be other than individual, but the sorcerer should know that there are billions of human beings today who seek after individualism, so whatever feats are done by the sorcerer will be forgotten and lost in Chaos unless the sorcerer does them (except for oneself) for those s/he regards as one's own fellows-in-mind, family, breed, race, ethos etc. That's why the human world is divided into tribes. To paraphrase also der Fuehrer Adolf Hitler: one gives the best of oneself when one does it neither for humanity in general as one is expected to do by Marxism, nor for himself only as one is expected to do by Capitalism, but for those one regards as one's own people - were they one's best friends, fellow-minded individuals, family, breed, tribe, race etc. That is the essence of National Socialism beyond any dogma.

The Temple of Them have chosen to have nothing in common with any Qabalistic, Gnostic, Freemasonry, Rosicrucian, Templar traditions and their symbolism, or anything in common with the Magian - that's our deliberate form of fanaticism - we don't care about any "universal" essence if its form stinks of Abrahamic shit! We are racialists as far as "blood and soil" are elements of sorcery. No true sorcerer could deny them. Despite all the Magian-ridden white dross, the Temple of Them still regards the white

European race as a higher race than the others simply because the process of individuation therein is far more intensive in comparison with other races who tend to blindly obey their collective unconscious imperatives. It's an objective fact. That's why it's the European ethos which has the potential to give birth to a new culture and civilization, and the Sorcery of Them is to unleash that potential. We will recognize individuated individuals from other races, and we appreciate many other races cultural attainments; but we regard the Semites as particularly hostile since for 6000 years they've been warring against us. They are the most brutal racists, chauvinists and Nazis - for example, the Turko-Arabian's basic racial motive has never been nobler than killing all the white men and fucking all the white women, while the subtler Jews are those who seek after turning the whole planet into a concentration camp (what in fact they have almost done). The tyrannical racial egregore of the Semites, were it Yahweh, Jehovah & Son, or Allah, has become a cancer to nature, to the organic life of this planet. The Abrahamic religions have brainwashed and dulled the human consciousness to the extent of physical degeneration of the entire human species. See what the Magian-ridden cancerous civilization has done to the whole planetary life!

# Chapter III

# Magickal Socialism

*(where the good old estates are recalled)*

The Sorcery of Them aims at restoring the ancient European social matrix of Sorcerers, Warriors and Farmers for the purpose of social sorcery. The European ethos has never been a warrior ethos only, the warriors came to power when the sorcerers ceased to be earth-bound and lost any interest in social life. Plunging beyond was their only concern, so communication between the estates was suspended. If a strong magickal link and adequate communication existed between these estates, there would be no need of traders as mediators[1]. It was via the merchants that the Magian penetrated the courts of the warrior-kings of Europe and seduced them into overthrowing the apathetic sorcerers' estate and enslaving the farmers by subduing them to the "mersy of the only true God" of the Orient.

The ancient pagan estates were a natural differentiation between the people and had nothing to do with the concept of "classes" that exist today and which are unnatural and unjust - being indicative of one's alleged possessions only. The iniquities of both the warrior-kings and the new Magian-ridden priesthood which replaced the ancient sorcerers led to so-

[1] This is the estate which is neither of outcasts, nor produces any goods, which neither assures any peace, nor provides any meaning of life, but buys and sells only, as well as lends at interest. Seems that the power of that estate grows proportionally to the diminishing power of the Sorcerers' estate. The interesting thing here is that Mercury from an archetype of the Sorcerers becomes the archetype of the merchants. Thus instead of magick to provide the communication between the estates (or the different breeds of people within a human race) it's now provided by money. So money becomes the substitute of magick. The post-modern Magian globalists even point out that money as a pure energy saved humanity from the iniquities of the ancient sorcerers, from the wars on blood and soil base, from the political ideologies etc., thus making economical interest the only true human motive. This process was started by Karl Marx (Mordochai Levi) who in fact created an ideology of economics as the primaeval human motive, which nowadays has turned into a global meta-paradigm. (Marxism as a form of atheist Judaism was just a side-effect of that process, though it's not to be underestimated - if the old Magian pestilences didn't reach the Mongol race, Marxism did it, and while the North Koreans are ridiculous, the Chinese could be a world disaster, and Australia the first to bear the impact.) That's why the Sorcery of Them shouldn't rely on the energy paradigm only, bearing in mind that energy is based on economics, and the Castanadian sorcerers who count every drop of their energy aren't the best example for the sorcerers to follow.

called ‘democratic’ revolutions which made of the farmers a ruling bourgeois class who then totally lost their link with the land. In today's distorted social matrix we have those of the farmer's mentality who are the least sensitive at the top of the social hierarchy: the masters of mundane life; the capitalists, together with their dogs of establishment, the former warriorhood degenerated to ogre-like bullies. Of course, behind the scenes are the high-priesthood of the Magian Masonry who create the illusion of democracy to the living via borrowing a middle class of slaves. Beyond even the outcast and the underground estates lurk the new sorcerers, ghost-like wraiths spreading the myth of Magickal Socialism to rejuvenate the old estates into life. Maybe the old sorcerers had some good reason to plunge beyond, but in doing so they closed off the path to the Sinister and left the land to the less wise to rule and who then led the human life to its present degeneration - in spite of their ‘super-developed’ rational mind.

We can see the process illustrated well within the tradition of Toltek sorcery as described by Carlos Castaneda. Therein is related a legend about an eccentric old generation of sorcerers who plunged beyond and were no more. The new generation of sorcerers, whose underground tradition started after the Spanish Conquest, have since further developed the "know-how" of the old sorcerers but their basic concern is also with plunging beyond. These new sorcerers are no better – being ascetic introverted warriors whose life quest is to transform their physical bodies into energy and leave this world alive after supplying their group power configuration by finding new sorcerers and teaching them how to do the same, and so on.

***Temple of Them is dedicated to the sorcery approach to the Sinister, not to the warrior one.*** After all, magick is not for warriors but for sorcerers, who feel, on all levels, more than the warriors. The warriors should obey the sorcerers if they want to win their battles, because the warrior nature feels little except for some level of intuition for certain pragmatic issues, but their way of thinking often loses its perspective. Let's not forget the historical fact that the Aryan race was once betrayed by the warrior-kings of Europe who saw in the Nazarene pestilence a pragmatic way to control the masses of the farmers' estate - thus did they become marionettes of the Magian agenda, the Magian once again just making use of that situation and indeed any situation that arose: the simple secret of their qabal.

Since the best military machine the world has ever seen - the German Third Reich, failed to free Europe from the Magian yoke, and even made the Magian stronger than ever, we should reconsider if the warrior approach to

the problem is the correct one. The Magian wouldn't be such a great problem if they hadn't their bodyguards, who are often from our European race – but the archetype of the warrior still serves them. The Sorcery of Them is to deal with these dogs of establishment. The main task for the sorcerer today is to outwit and defeat the warrior, to make him obey the sorcerer's will and to make the warrior estate recognize the sorcerers' estate as higher – just as it was prior to the Magian distortion. The rest won't be so difficult. Those who sincerely pace the weird path of sorcery have no need for overemphasis on the dark, Sinister, ominous, dangerous, evil, etc. Preaching all the time about that evil stuff is boring indeed and speaks of some flaw, vulnerability and desperation. There are many harmless animal species in nature which imitate the behaviour of the really dangerous species in order to survive. However, the really dangerous species are often secluded and noiseless. Hence the sorcerer could be extremely destructive for hir foes without even alarming them with hir presence.

Practising the Sinister cannot be reduced to criminal activity only. When one is really deep into magick/sorcery things become Sinister anyway. Otherwise the path would be dubious indeed. That's why "Sinister sorcery" is a tautology, because sorcery cannot be other than Sinister since we are dealing with the left-side of our beings. The Sorcery of Them is an open path for all sorcerers who deviate from the warrior/bully's approach to the Sinister. The sorcery approach to Physis is not based on will-power and struggling with oneself, after all it's the internal conflict with oneself that led to the original weakness which made the European ethos vulnerable to the Magian virus. The Sorcery of Them is therefore for individuals who feel more relaxed with themselves, since the very awareness of the Sinister should make one relax if one is to react adequately thereto. That adequate reactivity is something of vital importance. To explain, let's accept that we are first of all some perceptive beings amongst the web of wyrd - the acausal, the Sinister itself. Our bodies are our basic organ of perception. Our bodies react to what they perceive. Our reactions, however, have been and still are, conditioned by Magian education and our lives are often frustrated thereby. So, our main task is to uncondition our reactions and work on our unconditional reactivity to develop our limbic, or emotional intelligence. It could be called empathy as well. Without it, the rational intelligence is worth nothing. The sorcerer's will, or the magick will, has little in common with the warrior's will-power. The sorcerer could be far more Sinister (in the sense of ominous) than the warrior without straining his muscles by will power; yet by contrast the warrior's training could hardly achieve magickal

aims. The only real use of certain advertised and severe warrior training is to keep the profanes outside. However, it doesn't mean at all that the sorcerer's training is easier than the warrior's one - there are no easy ways, but there are different approaches and some are more appropriate for certain people than others. The art of sorcery is inhuman and demands inhuman powers as it were. The common element between the warrior's and the sorcerer's training is the body. There is no valid occult system which ignores the body. Also, there is no validity in any occult system which emphasizes on destroying one's ego.

In the Imperium of Magickal Socialism, the Farmers are to provide food, the Warriors are to provide peace, and the Sorcerers are to provide meaning of life. A new model of European Imperium is necessary, a model other than the patriarchal Graeko-Roman one that was the basis for both l'Empire Francais of Napoleon and das Deutsche Dritte Reich of Hitler; this model has already exhausted itself. Germany of the 1930's was not able to embody the ideal of a new non-Magian Europe. Neither were the insidious Grand Britannia, or the despotic Mother Russia adequate enough to offer any better alternative, not to speak about the American vassal called "European Union". Nor is the ridiculous 'Nordic Asgard Reich' dreamed of by certain Wodhinist warriors an adequate model for the future. The local nationalistic utopias dreamed up by the backwardest and most obscurant elements of society are more than ridiculous. These are all defeated models, and we do not need a white Taliban underground to waste precious time maintaining such ideals anymore. They just serve the Magian agenda like bugaboos, while the real European ethos is suffocated by "political correctness" and insolent invaders from Swarthalvheim.

The Sorcerers are to provide new meaning of life for both the Farmers and the Warriors as an essential part of their quest, instead of only thinking about how to plunge beyond, thus leaving these estates to inevitably make life pointless with their limited worldviews. A characteristic feature of both the Farmer and the Warrior estates is that they are not able to cope with the Sinister and always tend to establish tyrannies when left on their own. What the "Sinister" really means will be explained soon once and forever. If not to their human kindred, then Sorcerers have a duty to the Earth itself, and they are to take care of it lest their less-feeling kindred threaten the whole empire of planetary organic life. There should be an active communication between the estates in the Imperium of Magickal Socialism, so that evolution to the higher awareness is made possible. Yet the present Sorcerers are more interested in supplying their power configurations via certain outcasts who

fit neither the Farmer's, or the Warrior' schemes of behaviour, nor that of the sub-sorcerer's circles of art and science. The Imperium of Magickal Socialism is the transitory period between the descending Faustian Aeon and the emerging New Aeon when the Earth will become a cosmic nexion of Them.

Here a word is to be said about the Faustian, or the Gothic Aeon. It started to be felt tangibly after the Gothic king Alarich (born in Thrace[2] in 370 CE) took over Rome in 410 CE and an end was put to the Graeko-Roman Aeon. The Goths, or the Germanic ethos in general, had the potential to establish an Aeonic civilization, but the dying Graeko-Roman Aeon defiled the Germanic warrior-kings with its Magian illness, thus the Gothic Wyrd was distorted and the ensuing Western civilization became Magian-ridden. The essence of the aborted Gothic Aeon went underground and that essence is called Faustian after the will to know, instead of the subhuman Magian wishful thinking based on the fear of "God". Yet, at its dawn, the Germanic Aeon has bequeathed to us a social model well illustrated in the *Rigsmal* (*The Lay of Rig*), an ancient saga re-told in the *Poetic Edda*. There it is told how a powerful representative of the ancient estate of sorcerers known as the Aesir, the As Heimdall, or Rig, formed the rest of humanity into a social matrix of three archetypal estates from the gross to the fine.

[2] It's interesting to notice in this context that according to the prologue of the *Prose Edda*, the Germanic estate of sorcerers known as the Aesir, originated from the land of Thrace, or Thrudheim, wherefrom Wodhin went to the North. It's little known that the Thracian for "I" or 'me' was "As", or "Asn", wherefrom the name of Asia derived as well – the western shore of Asia Minor where the city of Troy was located had ever been a Thracian domain prior to be conquered by the Hellenes. Thrace was also the motherland of other sorcerers such as the mysterious Kaberoi, Dionysos and Orpheus. The Germanic ***As***-rune, or ***Ans*** was the symbol for the divine race of Aesir.

The three archetypes were Thral, Karl, and Jarl. Thral, or the thrall, the slave, was gross, rough, clumsy, grubby, awkward and unqualified for any activity except labourer's work. Karl, or the churl, the farmer, was tidy, resourceful, smart, enterprising, prudent, sagacious, able to draw goods from the earth by agriculture and to organize the labourer's to work in his farm. Jarl, or the lord, was noble, handsome, elegant, clever, honest, fair, daring, brave, tough, fierce, able to draw a bow, to hunt, to break in and ride a horse, to wield a sword , to judge fairly, and to organize the churls into military units in wartime. The three ancestors had their appropriate female counterparts, and with the blessing of Rig the As who went to bed with each of the three couples, they created their particular offsprings. The youngest of Jarl's offspring was Kon, or Konungr, der Koenig, or the king, the archetype of the warrior-kings, whom Rig the As, or lord Heimdall, initiated into the mysteries of the runes and made of him a powerful sorcerer. The Germanic ***Kan***-rune describes the king's qualities by the words it's a magickal root of: *know, can, keen, ken, kindle, kind, knight, knife, cunning, canny, knack,* the German *koennen* (can, to be able, to dare, to know), *kundig* (skillful, proficient), *die Kunst* (art), *der Kniff* (knack), the Slavic *knyaz* (prince), the Hun *khan* (king) etc. These warrior-kings, however, were bewitched and assassinated, seduced, or bribed by the Magian, and eventually betrayed their peoples, so the whole social matrix set in motion by Rig the As

degenerated after the warriors lost their nobility. And when they lost their nobility – they lost their link with the estate of sorcerers. The warriors were distorted and became shadows of their former selves.

The Germanic ***Man***-rune, or *Mannaz*, is the symbol of that archetypal social matrix. It's also the rune of the lord Heimdall himself who was known in Tacitus's *Germania* as Mannus, the progenitor of the Germanic tribes. Of the same root stems also the Hindu Manu who was the progenitor of mankind, and the first king of the earth, who also saved mankind from the flood. He was so honest that he was initially known as "Satyavrata", or the One with the oath of truth – a quality shared also by Heimdall. The ***Man***-rune is the rune of both collective mankind and of the personal "me". It's an adequate symbol of Magickal Socialism as well.

At last, some words about the New Aeon. The New Aeon supposes a new human race, which is to be created by the Sorcery of Them via an earthing of the European potential. The Temple of Them believes the evolutionary process of individuation is most intensive in the white people, so it's to be stimulated and encouraged by the Sorcery of Them via opening new vistas and perspectives thereto. Of course, evolved individuals from other races are also to be gained for the cause, as well as entire states and their governments who work in the right direction. A new race is not created by some desperate hatred, arbitrary destructive actions and exposing to risk those who are to breed, grow, and educate the new generations. What is to be eliminated should be eliminated with a surgical precision, weeding out only what is suffocating the new growth. Yet there is much to be eliminated and at some point the elements of chaos are to be unleashed at full blast to clean and free space for the new life. Here the myth, taken literally, of Heracles who re-directed the flow of two rivers to cleanse a place from the shit accumulated there for many years is apt. There are countries on the face of the earth which are full of shit to the brim, and whose degenerate populations are nothing but parasites on their surroundings destroying the whole of nature around them. Peoples who are not able to live in symbiosis with the land they live on, do not deserve to live thereon. The Sorcery of Them will not hesitate to bring forth natural disasters and direct devastating forces to certain regions. The sorcerers have always been most feared for their ability to cause natural disasters. The Sorcery of Them is based on strong empathy with the planetary energy field – the Earth itself is a living being who readily responds to those who are in empathy therewith. It's a simple enough truth, but the rational mind is too arrogant to accept it even though it gives

personal names to certain cyclones. So, the Apocalypse scenario isn't excluded if the present human civilization is too stubborn to give way for the new life to come. The Sorcery of Them possesses certain tangible formulae for creating  a new sentient race. Prior to any exploration of the Outer Space and the Galaxy, the New-Aeonic civilization should be established in symbiosis with the Earth as a living being - the very Earth should become a nexion towards the Galaxy. With genuine sorcery We may not need any Newtonian devices to travel in space. Therefore human beings cannot be allowed to bring their present state of shit into Outer Space. Now let's continue to the place more sacred. What follows is the Sorcery of Them's explanation of magick.

## Chapter IV

# The Sinister & the Dexter

*(where it becomes obvious that their synthesis is a process Sinister enough)*

Sorcery's only duality is that of the *Sinister* and the *Dexter*. These are sorcery's fundamental principles, or *sources* - or, as another sorcerer has called them: *acausal & causal*. The *Sinister* (the Latin for left) and the *Dexter* (the Latin for right) are both sides of our being as perceived by the sorcerers. They are abstracts of a great practical significance in the art of sorcery. Since any possible conception comes from our Dexter, we start here with the Dexter and it cannot be otherwise when causality, thought, reason, logic, language and writing are used. First of all, however, we due our concept of self, or the ego to our Dexter, since it's the Dexter which makes sense of everything and gives us a basic point of reference we call "I", "me", "self", or "ego". *Ego* is the Greek for self and everything else said about it are only further complications of the Dexter that have led to a great distortion.

The negative attitude towards the ego is one of the nastiest Magian distortions. Any "spiritual" path which places an emphasis on "destroying one's ego" just gives a sign that one has to deal with problematic persons who have problems with their egos. Moreover, such "spiritualists" are magickal profanes who have no idea that destroying one's ego means nothing more than death in the most physical sense of the word. If there is self-honesty, there is no problem with the ego. The only magickal problem with the ego could be its rigidity, or its lack of elasticity. An essential part of sorcery training should be to make one's ego elastic enough to contract and expand itself at will. To make one's Ego elastic enough for the impact of the Sinister, one should free it of any unnecessary concepts and petty mundane concerns. When the Sinister operates, the Dexter should contract at will and give the space for sorcery to take place - otherwise it could collapse to a lethal end. Once again, all we can figure out, think of, or invent a concept of, comes from the Ego, from the Dexter principle.

Here is the appropriate place to paraphrase Crowley and say that there is nothing that can make one's ego change but Love: all else is a curse. Here is the place to also say, that the most direct way to make one's ego solve its rigidity is via orgasmic experience, something both the warrior's and the Magian mentality frown on because their Dexter has been taught to suffer

and they need suffering in order to contract their egos before the Sinister, or the numinous as some prefer to call it. It shouldn't be forgotten that the personal methods of certain sorcerers often become moral rules for their apprentices, and that's not an adequate method to teach sorcery. We have heard an adept-sorcerer say: "It hasn't been given easily to me, so I won't give it to you easily either!" Nice. There are no easy ways, but as we said, there are different approaches and some are more fitting for certain people than others. On the other hand, why not find the easiest and the most pleasant way for us? Thus sorcerers act like torrential water - surrounding hard obstacles, penetrating and percolating them through any possible break or weakness until we dissolve them. The sorcerers are also capable of being like calm deep water, whose unleashed surges could sweep everything clean. The warriors themselves shouldn't by nature be implicitly surly fellows who have accepted their heroic but tragic destiny with some dark determination. Rather, that is the way certain sorcerers want their adherent warriors to feel.

The Dexter's essence, the ego, could be divided into two operations; a static centre and a dynamic periphery where one's ego makes contact with the rest of the world. The ego's centre is one's decision-making ability, the power which gives a direction, or a feeling of direction, of true direction, of truth. It's symbolized by the Germanic rune ***Tyr***, the vertical arrow pointing to the true direction, whose simple meaning is "true". *Tyr* was the ancient Germanic god of justice and war - often justice by war. It's connected also with the ancient title "tyrant" which meant king-judge, a form of rule prior to democracy, wherein the king-judge exercised an absolute power over his people, but at the same time was responsible before them by his head – and this in a society where everybody was armed. The ego's dynamic periphery is one's action, one's right action, or considered movement in the appointed direction. It's symbolized by the Germanic rune ***Rad***, the raid, or one's quest through the mysterious world around them, one's life span running through the world. This "*through*" suggests some substance's resistance, which is to be overcome, and probably, some risk in that process. This is symbolized by the Germanic rune ***Thorn***, the piercing and penetrating energy, which is often felt as a pain. The Germanic rune ***Rad***, the magick root in words like the German *das Rad* (wheel), the English *ride, road*, the Latin *ratio* (counting) is an adequate symbol for the Dexter itself - the *right* side of our being, which thinks *rationally*. The *rite*, or the *ritual* is the Dexter's best invention to interact with the Sinister.

It's not our purpose to reveal here the meanings of the Germanic runes in

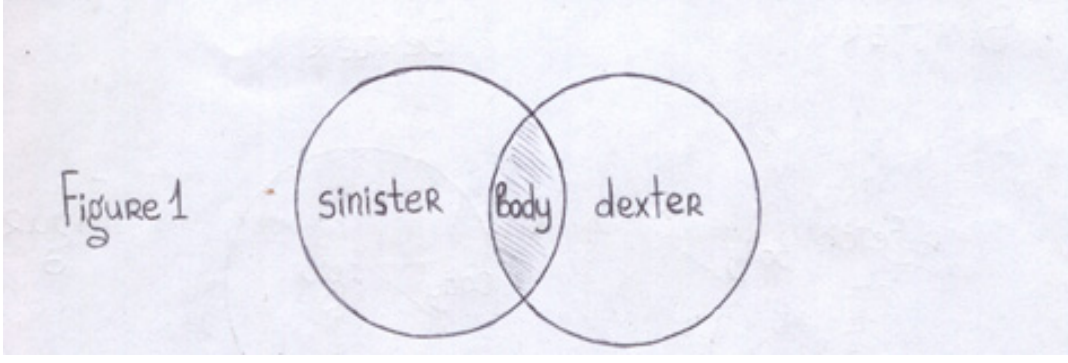
some "neo-pagan" context like Asatru[1]. The Sorcery of Them will use any inheritance from the ancient European collective Dexter, as well as the inventions of the new European Dexter liberated from any Magian distortions, as much as possible. The runes as well as any other magickal symbols are just inventions of the Dexter to interact with the Sinister. On the other hand, any invention of the Dexter is inspired by the Sinister, because it's the Sinister wherefrom all creativity is inspired. Yet the Sinister remains beyond any conceptualization and cannot be enveloped by any symbolic system invented by the Dexter – even though it is inspired by the Sinister itself. The same applies to all mystic/religious conceptualities and science as well. It's this weird and chaotic immensity of the Sinister which has made the Dexter fear the Sinister thereof and thus cause the Dexter to become the greatest yet the pettiest tyrant in the conceivable world. Arguably, the Dexter's concept of "Lord God" proves it. On a more technical plane, it's that fear of the Sinister which has made the Dexter invent right angles, such angles being the most stable energy grid against the chaotic hesitations of the Sinister; thus turning the human world into a cubic prison. That's why the right angles of the cross are supposed to keep away the "unholy forces" of the Sinister. After all, the Nazarene symbol of the crucifix shows correctly how the right angles crucify organic life. While in nature the presence of right angles occur here and there, their presence in the human architecture is all-pervasive. It was because of the Dexter's fear of the Sinister that security institutions like the Holy Inquisition were invented and that's why the patriarchal male order repressed females and represented them as pliable to the forces of the Sinister (i.e. in one well-known instance, as "Witches", with all the loaded connotations that term summons). Note that today's feminists have nothing to do with the Sinister - they are just females obsessed by the male Dexter.

This same fear of the Sinister has made the human Dexter lose its self-honesty to the extent it has come to think of itself as alone in the world and that everything can be explained via its powers of reason, and moreover to haughtily mock our ancestor's respect for the sorcerers who did mumbo-jumbo rituals to deal with the Sinister. The materialist Dexter daren't admit its fear of the Sinister, pushing it back as if there was no such thing. According to the Dexter there is only the biological fear of death, though

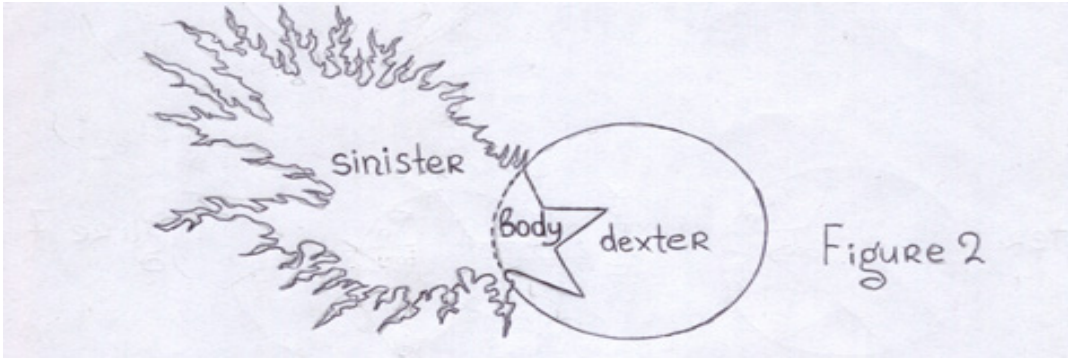
[1] Unfortunately, as far as the followers of the Nordic tradition are concerned, one often meets either some "politically correct" feminists, or, some backward patriarchalists who claim they follow the Germanic Odin, but in fact worship the Jewish Adonai. Most of the so called 'neo-pagans" are still unconscious Christians.

that fear itself feels somehow Sinister. Is there anything rational in the behaviour of a Dexter moved only by its fear of the Sinister?

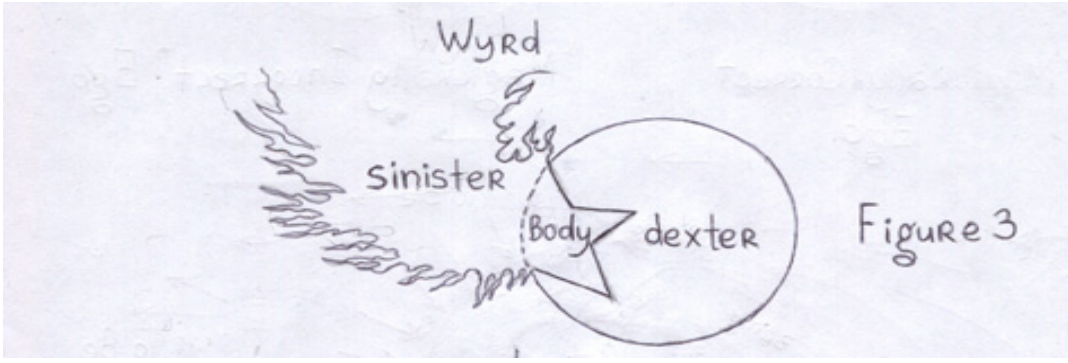
The Dexter shouldn't work that way. The Sorcery of Them aims to correct it, to heal it, and show how to operate it correctly in order to open the gates to the Otherland, but first one is to realize that the right side of one's being has become ill, that it has become rigid and fragile, riddled with problems, and thus problematic. The Dexter itself must be co-erced to admit its inadequacy and recognize the existence of the Sinister. Self-honesty is the only key to solving this problem. The human being has unwillingly accepted one's mortality, but, as Satan in Bulgakov's masterpiece "*The Master & Margarete"* has specified, one is ***suddenly*** mortal as well. Such a self-honesty is typical to the genuine sorcerers only and it's their awareness of death, which is also their chance for immortality. Note that such self-honesty requires a genuine awareness of the body, not just an understanding of the concept of the Dexter. The human body, such as it is, belongs to both the Sinister and the Dexter, but the Dexter has monopolized it reducing it to anatomy only. Neither the body, nor the world around it could be totally enveloped by the Dexter. The relationship of the body to the world will remain a mystery penetrable by the sorcerers only - those who perceive both the Sinister and the Dexter. The Sinister and the Dexter could be illustrated as two overlapped circles, whose intersection is the body. (See figure 1.)



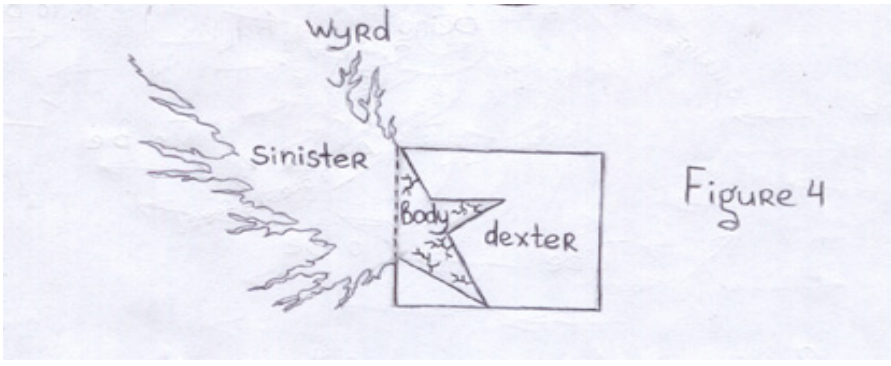

However, while the circle is an adequate symbol of the Dexter and its repeating cyclic mode, it is problematic to represent the Sinister with a circle. (See figure 2.)




The Sinister is difficult to represent even as some closed chaotic graphics. (See figure 3.)



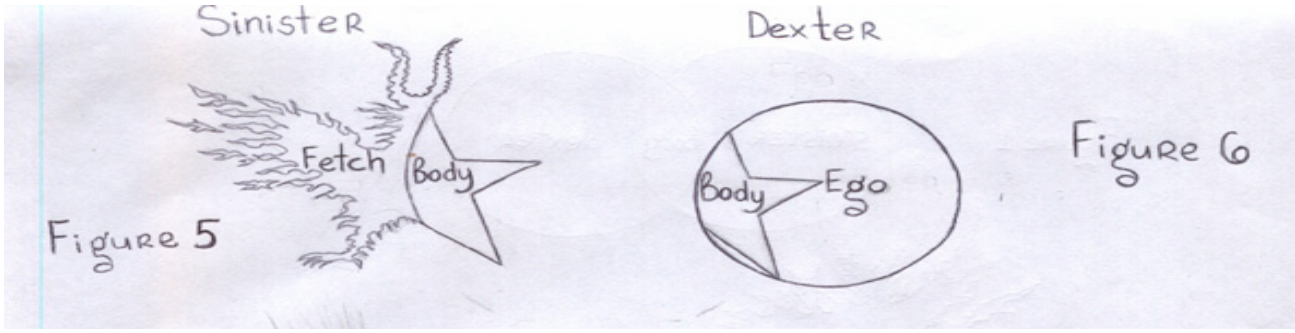

Yet the most preventative invention of the Dexter against the Sinister is the rectangular structure, which has turned into a murderous prison for our bodies. (See figure 4.)




In the name of our safety, the Dexter has made of us prisoners. In the Toltek sorcery tradition the Dexter is called *tohnahl,* and it's seen as a guardian spirit attached to a human being from its birth to its death. This guardian spirit, however, has turned itself into a tyrannical cop, thanksgiving to some distortion in the collective human Dexter, a situation caused by the

problematic Dexter of a certain ethos ambitious enough to try to conquer the world.

Now let' see how sorcery works. Sorcery is one's interaction with the Sinister for the purpose of benefitting oneself. The Sinister, and its human counterpart, the Fetch is the weird/bizarre/freak thing which ***never*** fully fits the Ego's concepts, and could be perceived by the whole body only. In fact, we do not know much about our body since its anatomy is an invention, or concept of our Dexter. Graphically we can define the Ego as the Dexter circle enveloping one's body, just as we can define the Fetch as the Sinister figure enveloping one's body, but these are again Dexter concepts created for the need of sorcery. (See figure 5 & 6.)




Anima/Animus is the closest Dexter concept to the Fetch. It's one's Ego's missing counterpart, usually felt as being from the opposite sex, which creates the necessary vacuum for the Sinister to manifest. The German epithet for the Devil, *der Leibhaftige*, which means *the One Attached to the Body*, describes the Fetch very well. The Toltek sorcery tradition has called the Sinister *nahuahl* which is the magickal entity the sorcerer turns into. In Sorcery, the Dexter should be strong enough in order to attract the Sinister, but also elastic enough to contract and take the impact of the Sinister - otherwise it could disastrously collapse ending in madness and death. The Sinister is just an impact felt by the Dexter as something weird - from synchronicity to unimaginable ominous and bizarre manifestations. Physically it's the heart which is most vulnerable to such impact, because we are amazed and hold our breath, overburdening the heart in those moments.

The sorcerer should learn to relax hir body in the most critical situations and keep hir Dexter consciousness passive while the Sinister is active, while by contrast, the warrior trains his body via discipline and by exposing it to gross risks in order to make his ego endure the impact of the Sinister. The only

charm here is that the warrior project some ideal, or belief unto the Sinister and hopes to get some benefit thereby - some post mortum fame at the least. The sorcerer makes his Dexter elastic via exposing hir body to the benefit of the Sinister – at once the greatest and the subtlest risk which could be taken, since it's the Sinister which seeks to get free from the prison of the living organism. It could cause death to the body if the Dexter is not cooperating adequately, yet it's often the Dexter's ego rather than the Sinister which could kill the body by assuming heroic and tragic stances in order to get more significance. The Sinister would teach the body the adequate reactivity, or it would stimulate the emotional/limbic intelligence provided the Dexter stays aware but stays passive. Usually whatever the sorcerer's Ego, such is the sorcerer's Fetch. If the sorcerer's Ego is beautiful, it attracts a beautiful Fetch as well, if the sorcerer's Dexter is ugly, it attracts an ugly Fetch. As called, so responded. As the sorcerer's interaction with Sinister (the sorcery itself), so is the sorcerer hirself.

Why is the Sinister often regarded as evil? Let' see that problem from the sorcery view: The Dexter's cyclic principle creates a whirlpool of energy, so the impersonal flow of energy expressed by the verb "*to be*" becomes "*being*" via its cycling and thus we have a continuous feeling of a reference point, or self. However, the impersonal flow of energy sucked into the whirlpool seeks to free itself in some chaotic, eruptive outburst, so our ego often feels it as something which is *at odds* therewith, an eerie uneasy sense of 'something' else, and thus the concept of the Sinister is created. ***That's the entire philosophy***. For the Sinister elements being sucked into the Dexter's whirlpool, the Dexter's death would mean a release, or freedom. That's why all living beings have an inherent wish to die – an unconscious desire to let the Sinister free. Yet it's the pressure of the free outer energy rays which helps the Dexter's whirlpool hold the Sinister sucked in, so the living being forms itself as a cocoon of energy, or a bubble. The balance between the pressure of the free outer energy rays and the closed energies within generates the awareness or sentience of the living being which prevents it from dying. (See Figure 7).

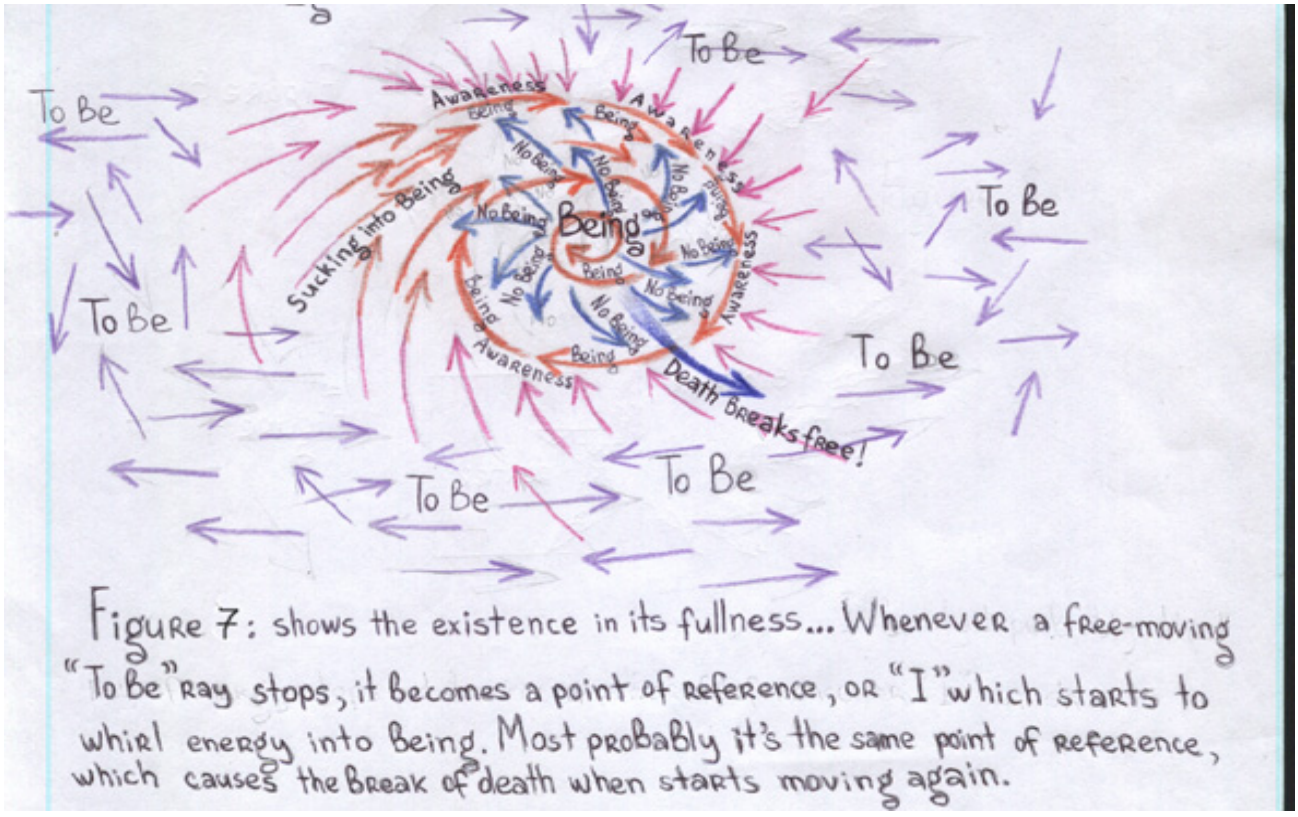



Figure 7: shows the existence in its fullness... Whenever a free-moving "To Be" ray stops, it becomes a point of reference, or "I" which starts to whirl energy into Being. Most probably it's the same point of reference, which causes the Break of death when starts moving again.

Unlike the other living beings, whose awareness is extrovert and fits the appropriate outer energies, the human being turns its awareness inwards towards the closed energies within its bubble and starts to make an inventory thereof. Thus the reasoning process is generated. It's truly the essence of magick that keeps a sentient being duly integrated.

The Sinister is to be persuaded to stay by a sense of meaning, and purposefulness which is deeper than the survival instinct. On the other hand it's the Sinister which inspires that sense of meaning and it's the Sinister which creates a helix of the Dexter's closed cyclic motion, thus giving a chance of evolution. Their interaction has become more and more complicated during the process, so the organic life has become a transient synthesis of both the principles and seeks to perpetuate itself via the act of generation. For example, the orgasmic urge itself is an attempt of the Sinister to get free, but it's skillfully used by the Dexter to perpetuate the whole being thereby. In fact the Sinister and the Dexter are for the sorcerer what inhalation and exhalation are for every breathing organism. The sorcerer seeks to integrate these principles into a unique immortal spirit within hir body while still alive. So the sorcerer skillfully loosens hir Dexter's reins on the Sinister when s/he does sorcery. Again, there is no

magick, inspiration, and creativity without the Sinister and there is no point of reference, meaning, and causality without the Dexter. They are not ways in themselves but principles, or sources of magick, which are to be integrated via the art of sorcery by the vehicle of body, which contains both of them. If the path of sorcery is called the Sinister path, it's only because it treats the Sinister as what is - a source of all magick, but without the Dexter there would be no sorcery quest at all. Creating ideologies, or moral/amoral dogmas based on either principle alone, speaks only of profanity, and magickal incompetence.

Lets see now how the Magian sorcery works, the sorcery of the bearded prophets of the Orient, or the so called Magi. The Magian who is genetically ashamed of his nature does little to get his "sinful" body relaxed enough, except to try and exhaust it by some fast and watch[2]. He contracts his Dexter via his sheer terror of the Sinister by debasing and humiliating his ego almost to nothingness in order to bear the impact of it, meanwhile projecting his racial Dexter of the "loving Father" onto the Sinister and asking for benefits (the same Sinister because of which, he would otherwise stone some female to death). Meanwhile his hated body is exposed to distress by tensing it to the uttermost lest it conduct the Sinister which has been summoned anyway. That's the way the Magian sorcery works, and, unfortunately for the rest of human beings, it works. Though there is a lot of dancing, shaking, singing, clapping etc. in certain Magian sects, their attitude towards their body and nature remains negative, their sexuality is still tabooed. Of course, these Magi would hardly destroy their egos utterly (though they often insist that others do it), but they have twisted and distorted their own Dexter by contracting it almost to nothingness when interacting with the Sinister and that's why their collective ego is the ugliest of the human egos. Neither can their interaction with the Sinister via their body held in disgust hope to produce a harmonious Dexter, nor can their Dexter's "terror of God" attract anything nice to this world. Why do they hold their body in disgust? Because of its conductivity of the Sinister via its sexuality. The Magian make of their sexuality a sacred taboo. They demand that it's only for those who are sanctioned to breed – and all the rest are expected to sublimate it. For example, in an Arabian family it's the oldest son who is privileged to breed by having been bought a female by his father, while the rest of the brothers sublimate their libido by going to war to die for Allah. It's a typical

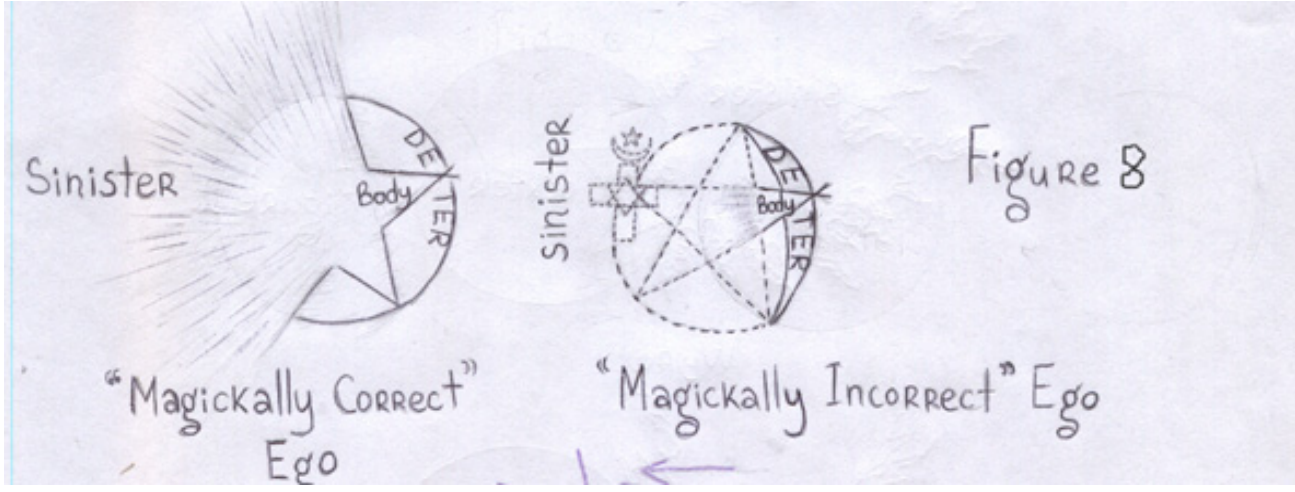
[2] Watch = sleeplessness; fast & watch is often practised by the monks in the East Orthodox monasteries. It's a method to attain to the Second Awareness indeed, but they practise it with the idea to punish and mortify their hated sinful flesh.

attitude of the male-dominated cultures of the lower races. Such is the attitude of the Toltek sorcerers as well, but rather because of an economical consideration.

Sexual pleasure itself is problematic for the Magian and for any other warrior-patriarchal culture too, since a generation conceived in mutual orgasm could come out too strong and individualistic, (and thus a dangerous threat to the Magian) since the Patriarch's life-blood is obedient and mediocre masses. There is also a genetic strategy behind the moral - a primitive genetic engineering: viz. the less orgasmic conceptions, the less individual the breed. Thus children made in shame make good servants, and children made by male orgasm only, made good soldiers. Conceiving generations by an awkward ejaculation only has always been the ideal of the Magian Patriarchs. It's written in their scriptures: "breed and multiply" to stimulate that kind of breeding only - and now the planet is overpopulated by a breed of such sub-humans. ***Sex being a creative act, we reap as we sow.*** Consider what kind of generations were conceived during the orgiastic fertility rites in the pagan Europe, and why we had in our European mythos so many semi-gods and semi-goddesses incarnated. Yet now they are forgotten while the Magian sorcery worked, works and will continue work until a more powerful sorcery sweeps them and their "loving God" away from this world. *Socio* is the Latin for *unite*, thus being an euphemism for sex, so Magickal Socialism aims at creating a race of titans, i.e. Them.

Much has been written about the dangers of the occult ego. The sorcerer definitely needs a magickally correct ego that cooperates with the Sinister by contracting adequately at its impact, relaxing during the process, and passively observing and preserving its inherent positive attitude. The magickally correct ego is open and unprejudiced, simple (not that of a simpleton) and sincere, able to relax even when afraid of the Sinister, but most important of all it has a positive attitude towards its body. The magickally incorrect ego either hates or ignores its body, being rendered insensitive thereof, it's full of occult or religious theories and little personal experience. It continuously projects its beliefs and wishful thinking onto the Sinister – but of course, it doesn't dare to call it so, being unable to recognize when the Sinister approaches - if it even approaches at all. Yet if the Sinister really does approach the ego, it will either collapse, contracting to nothingness, or it will wrinkle and writhe, distorting its own nature in order to survive. Meanwhile it will project all its fears and prejudices onto the Sinister thus giving them even more energy. Its wishful thinking may even come true. If such an occult ego partially restores its sanity, it may even

become a prophet amongst the ignorant. The Sinister is an object upon which all manner of morbid, ugly, wrinkled, twisted and distorted ego projections are thrown, but the Sinister cares little – such projections only pollute and distort the collective human Dexter, not the Sinister itself. Yet the sorcery of the Magian takes place, because there is no morality in the Sinister. (See figure 8.)




What matters is that such a sorcery isn't the Sorcery of Them. The sorcerers may writhe and twist their egos like snakes during their interactions with the Sinister but they don't seek to mutilate them, or their bodies. ***After all, the Temple of Them's basic criterion about the human Dexter - whether magickally correct, or not, is its attitude towards the body.*** The magickally correct ego shouldn't contradict the body' s organic self-confidence. The inherent organic self-confidence is usually the result of one's orgasmic conception by one's parents. The magickally incorrect Dexter despises its body as something "animal", "impure", "lower" and "unholy" and as something which is to be put under some puritan drill and discipline in order to be subjugated to the "spirit" as what the dexter often regards itself while panicky fearing of the sinister. Such an inherent attitude is due usually to one's inorgasmic conception by one's parents, one of whom has been a puritan, or both of them. Such an inorgasmic conception is called a "*bored fuck*" by the Toltek sorcerers of Castaneda, and those of them who have realized they have been conceived by *bored fuck* become ascetic warriors to compensate their inherent energy deficit. The problem here is that such sorcerers become ambitious enough to exceed their more hedonistic colleagues when tripping in the Otherland, and then their temporary personal successes become a moral rule for their disciples - most of whom derive from a sound Catholic background, including Castaneda himself. One of his

asexual female colleagues even declares that she has always been on the side of the Catholic monks and nuns despite their incompetence in sorcery, and stated that no sorcerer would ever succeed against them without a similar level of self-discipline. That could be partially true, but compensating a self-deficit by creating more deficits is extremely dubious in respect of compensating humanity's main deficiency of any explanation about death. Whatever explanations are made by the Dexter, that guardian spirit lasts from one's birth to one's death, while the Sinister is always there. Actually it's the body which is born and dies and that body is the sorcerer's only magickal key to the integration of hir Dexter and Sinister into an immortal spirit. Though the excessive hedonistic attitude toward the body isn't magickally correct either, there are many individuals who have experienced far more of the Sinister via "sex, drugs, and rock'n'roll" living a short but interesting life than any puritan and ascetic practitioners of the occult who have lived longer and felt little. The former would at least be tastier morsels to the Devil than the latter, since there is no "God". Let's think what kind of ego has generated the Magian "all-loving God", and try as sorcerers to see the present appearance of the collective human Dexter thanksgiving to that "all loving" attachment. Yes, the whole system is bugged by that virus, technology included. Computers have been invented by our Dexter in an attempt to better understand our brain – a domain which is not entirely its own - and the present diagnosis for the collective human Dexter is either SNAFU, or FUBAR, so nobody even knows if the Sorcery of Them could help it. It may even destroy it to save it from its agony – like mercy-killing a suffering animal. Either way - We live in a time of crisis and we are to summon Them from the future in order to survive and win the battle for the Earth.

Our reptilian brain is specialized in recognizing either pleasant, or unpleasant motives, and urges our body forwards, or backwards, while our mammalian brain is specialized in recognizing either dominating, or submissive motives and urges our body up and down. Our human brain is specialized in recognizing a duality of left and right, and thus all dualities, but often gets confused by giving them, or others giving them, moral values. The instinctive, emotive and rational motives often work incongruently within the human being and it’s only via self-love and the art of sorcery that certain individuals ever achieve any magickal integrity.

## Chapter V

# The Body & the Wyrd

*(where a mystery amongst a mystery is seen)*

Neither the Sinister, nor the Dexter are ways in themselves. The physical body as their intersection is transient. It's only the sorcerer' spirit to integrate these things prior to death. Independently of our beliefs, we can suddenly die. Were there an afterlife, or not, the loss of our physical form would be a catastrophy since our body is our spirit's only organ of perception in this world, and we are organically interested to stay in this world once having come into being therein. The body is the only key, or lever to the real magickal forces. This world is much more than what both religion and science pretend to know about it. The sorcerers despise the issues of both religion and science. All we know about the world is a description of the human Dexter. The world remains a mystery and sorcery is the only direct approach to that mystery, a mystery of dark energy. Everything is energy and interaction between fields of energy. The body is a field of energy as well. However, that energy is not in our possession yet, it belongs to external factors, and our awareness thereof is probably a temporary phenomenon, so the quest of sorcery is to make that energy our own possession while still alive.

Death is a mystery as well as life. What is sure, is that during death one's configuration of energy changes drastically and that change may cause the loss of personal awareness. To make one's available energy one's own is the way the sorcerer perpetuates oneself. The chances are not great, yet the sorcerer never gives up hir quest, even before the face of inevitable death. To dissolve one's personal awareness in some greater and impersonal awareness thus enriching it by the memory of one's life experience, is not the path of sorcery. That's the path of mysticism, of returning to the womb. The body is a nexion of the Sinister and could perceive things that are unimaginable for the mundane Dexter. Trained correctly, the body could directly perceive the numinous, or the Wyrd.

What is the Wyrd? Its profane meaning is that of destiny. It's in fact the real mystery of our surroundings accessible to our Dexter only via the Sinister. Moreover our body is a part of that mystery. The Wyrd is a fact, not a belief, but the sorcerers do not engage themselves in giving it definitions even though they interact therewith. Wyrd can be tangible sensed, and it's sensible via one's body provided the sorcerer has made it sensitive enough - i.e. prepared it for the Sinister. The Wyrd is sensed as an immense web of numberless fine threads of energy penetrating everything - it's not somewhere beyond, it's right here and now, provided, to say, one's nervous system is expanded enough outside of one's body to perceive it. Certain plants of power could enhance one's perception to perceive that mysterious thing, but such an experience could be overwhelming if one lacks enough personal energy to bear it.

Here is the place to say something about the plants of power and drugs in general. Though that topic is a taboo for the would-be sorcerers and the magick profanes in general, for most human beings it's the only way to perceive the Sinister. From the genuine sorcery point of view, the only problem with using drugs in a magickal context is that one's prejudiced Dexter will easily find a good reason to depreciate one's experience by saying one has distorted one's perception via drugs, thus denying the Sinister again and again. The narrow warrior’s dexter will usually qualify such an experience as a decadent act which weakens one’s will-power. That’s why

the Dexter is first to be enlightened on the matter of drugs, and their specific use in sorcery as magickal allies. Then, after some initiatory magickal trip on plants of power wherein the Dexter has adequately learnt how to readily contract one's ego, one is to make an effort to recall one's whole experience to the extent of awakening the same feelings on an organic bodily level - not just recalling some dim visual memories, but recreating the physiological genetic memory of the states attained so that the body re-experiences what it went through. Thus will the sorcerer learn to interact with the Sinister without being dependant on such allies all the time.

The main magickal use of these allies is that they teach the Dexter how to cooperate with the Sinister, but they also create a criterion i.e. give some idea, of what is to be sought for. In order to see the Wyrd, the sorcerer has first to sincerely intend it, then, it's strongly recommended to go outdoors far from any right-angled constructions, and there, somewhere in the wilderness, in a place with open vistas, let hir sincerely say hir intent to see the Wyrd, take 2 grams of dried psilocybin mushrooms, or, ***half*** a dose of LSD, and then, let hir relax having no more Dexter expectations. One may be lucky enough to have some experienced sorcerer as a guide during one's first trip. There is no more delicate and sinister matter than the psychedelic trip, but after all, if one is on the sinister path anyway, it could be ridiculous to ignore such an experience. Though quite impersonal, this mysterious thing, which our Aryan ancestors have called Wyrd, is somehow sentient. It's a paradox those of the lower spirituality, of the religionist's kind, cannot understand, and if they nevertheless get in touch therewith, they are overwhelmed and project thereto all kinds of profane human follies, most often the fear of their own father, their genetic Abrahamic complex - such is the case with the bearded prophets of the Orient. That's why we of THEM claim that the Magian are of a lower race, of an ill, morbid race, who feel little but are yet arrogant in their ambitions to conquer the world.

Yet despite of hir weird experiences and feats, the only safe thing the sorcerer could rely on, is the awareness of hir own death, and that's what motivates hir not to lose hir time with petty issues. However paradoxical it may sound, the awareness of one's death is what may give one the chance to overcome one's death. The Germanic **Yr**-rune is the adequate symbol of this death awareness and it’s connected with the god of the winter hunt Ulr and his bow made of the graveyard *yew* tree. So sorcerers usually avoid metaphysical comforts. Some say the Wyrd "gives a chance" to the sorcerers – that, once gaining an awareness of one's own cocoon of threads in the web of Wyrd, and herein it was asked: why should that personal cocoon of

threads lose its awareness of itself? Rather than accept the normal procession of events, the sorcerer seeks to evolve a spider from hir cocoon of threads, who is to travel on that web of Wyrd.

## Chapter VI

# The Devil and the Quest of Sorcery

*(where a monstrous mystery is going to reveal itself)*

Crowley once wrote in his *"Magick in Theory and Practice": "The Devil does not exist. It is a false name invented by the Black Brothers to imply a Unity in their ignorant muddle of dispersions. A devil who had unity would be a god."* Below as a footnote he has added: *" 'The Devil' is, historically the God of any people that one personally dislikes...This serpent Satan is not the enemy of Man but He who made Gods of our race, knowing Good and Evil ; He bade 'Know thyself!' and taught Initiation."*

As far as the devil, or, Satan, being what life lacks, or life's own deficiency, it really doesn't exist. As the Anima/Animus is what one's Ego lacks, and that deficit creates the necessary vacuum for the Sinister to manifest, so too is Satan to humanity in general. The deficit created by the Magian distorted Dexter is great. If Crowley's "Black Brothers" and the Magian are identical – then yes, that's the unity of all overthrown by the European ethos's archetypes as well as those of non-European origin. Pan, Cernunos, Wodhin/Loki, Prometheus, Dionysos, Seth, Nergal, Enki, Tezkatlipoka, Exu etc. and etc. as well as any female archetypes who should be even far more in number, and far more ominous than the male ones, all form in the collective unconscious a weird androgyne unity called Satan, an antidote against the "love of God" for the sorcerers in exile - if indeed they were the Black Brothers referred to, though it hardly matters anyway (we suspect Crowley wasn't of the Magian despite the favours he made to them in his perplexions). It is also written by Crowley further in the same chapter: *"It was said by the Sorcerer of the Jura that in order to invoke the Devil it is only necessary to call him with your whole will."* Whether by "the Sorcerer of the Jura" is meant Paracelsus who lived near the Jura mountains, or not, it's well said, since Satan could be summoned from the Sinister in that way to fill our life's deficit. The Archetypes are aethereal constructs of the collective Dexter projected on the Sinister and it's the Sinister which inspires them with life, though the Sinister still remains beyond them. Satan is the name of the suppressed collective memory of humanity, but also something deeper and darker in the Sinister beyond.

Beyond all those aethereal Dexter constructs projected on the Sinister, there is the sorcerer's primaeval Vision of the Spider of Wyrd: through a vast

cloud of shining darkness there is seen an immensely monstrous and at the same time unimaginably beautiful ‘Thing’ containing any possible number of forms of life and sexes. It continuously fertilizes Itself by Itself and spawns numberless shining eggs, most of which are devoured by the Thing. There are however a few eggs which hatch little Things who move away from the vast Thing, as if the Thing is giving them a chance to hatch and move away. These little Things are probably to grow as "spiders" of the Web of Wyrd. The Toltek sorcerers have called that vast Thing "the Eagle", we call It the Spider because of Its tentacle-like rays and Its web-like background of shining threads.

Those who want to see the Web of Wyrd should know that they may see its Spider as well. That experience could be fatally overwhelming. Such a vision would mean that the seer is on hir way to the Spider's mouth since the Spider perceives hir as one of its shining eggs or cocoons to feed on. That's an omen from the Sinister, which on the level of First Awareness, where one's body, such as we know it, abides, would mean death, or a near death experience in the most physical sense of the world. From the Dexter’s point of view, it could be said that the seer has just held hir breath due to being

amazed by hir experience in hir Second Awareness, and at last hir heart hasn't endured... (i.e. a causal heart attack). But there is also a possibility that the seer could be given a chance to survive independently which would be a good sign.

The sorcerers do their sorcery via surfing on the surges coming through the Web of Wyrd from the Spider. Such a surge is called "the Stir of Desire" and the sorcerer should be able to summon it by will as if from the name of the Spider Itself. That's why they say the sorcerer's will is the will of the Spider. The Toltek sorcerers have called it "the Intent". Others have variously called it “the Call of the Earth” or even "the Will". "Thelema" would be also appropriate.

Now we shall turn our attention to the levels of awareness mentioned throughout the above. There are three kinds of awareness known to the sorcerers. They aren't individual layers but exist simultaneously within each other. The First Awareness is that of the Dexter, where the focus of awareness is fixed to perceive our body and the world as we know them. The Second Awareness is that of the Sinister where the focus of awareness is unfixed, and moved in different positions, so parallel realities, or, quite alien worlds are perceived as well as our shining eggs, or cocoons. The Third Awareness is that of the Spider itself, accessible to all sentient beings at the moment of their death, but as some sorcerers say, for a moment only... Probably at that endless moment the Spider obligingly satisfies all one's expectations for the afterlife. Then new shining eggs are spawned by the Spider. Some sorcerers say there is a way to bargain for life over death - the Spider wants only one's memory, not one's life force and awareness. Thus the sorcerers seek to make that Third Awareness their own without having to die, though they are all too aware of the slim chance that exists to do it. However the loss of the body is fatal eitherway if the Sinister and the Dexter haven't been integrated while still living, so Sorcerers struggle onward - defeating all petty obstacles and distractions in their way as quickly as possible - in a race against time to attain the Third Awareness and despite the odds.

Such are the facts about the Lord/Mistress of this world, and the present sorcerers do not pretend to know much, but they seek to know by experience. The terms "spider", "web", "egg", "cocoon" are only used to signify resemblances of the things which the sorcerers have seen that bear similarity with things known in nature, they are not the things themselves. There are also sorcery fables which say that we all live in the Spider's dream and the Web of Wyrd is the very tissue of its dream, so when the Spider

awakes we would become one therewith. Other sorcery fables say the Spider is continuously drunk on the ecstasy of Its self-indulgence, so It cares little about the petty human mundane dramas, and if some human desires to make use thereof, spells, invocations, or prayers have been accomplished because they happened to be in some resonance with the waves coming through the Web of Wyrd caused by the Spider' stirrings.

The Spider's attention could be attracted only by those who enter the Second Awareness and do sorcery therein. It distinguishes them by a particular luminosity present in their shining eggs due to the movements of their focus of awareness. That's why sorcerers naturally take the top of the human social matrix and should from time to time interfere in humanity’s various deeds in lieu of the Spider who receives their experience either way. However, sorcerers with such powers must ever be wary, for they prove to be very tasty morsels for the Spider, despite the initial chance given to them to escape. The Sorcery of Them regards the Spider as a cosmic being responsible for all the organic and sentient life on the planet. It's mysteriously interrelated with the energy of the stars and particularly with our Solstar. The Spider is the Anima/Animus Mundi Itself and It takes care about Its self-sustained economics via Its pulsations felt as tides of life and death.

However, the Spider is not alone in the abyss of the Outer Space. The very fact It spawns should mean there are Others somewhere in the immense ocean of the Web of Wyrd. These Others are Them who have become cosmic beings. Though the Web perceived or seen by the sorcerers is the particular Web of the Earth, the Web of Wyrd spreads to infinity in all directions and dimensions. Some sorcerers have called it infra-mind, sentient but impersonal, it is a network of the cosmic beings amongst the stars though they have no monopoly thereover. The new-born cosmic spiders travel through the Web of Wyrd amongst the stars in search of appropriate pieces of earth where they can abide and create self-sustained worlds. We are to say nothing more, because we know nothing yet. Unfortunately, this freedom is not accessible to us while our energy form is still like a shining egg spawned by the Spider and travelling back to It's mouth. The metaphysical comfort that we will become one with the creator and share its divine consciousness during our death isn't for the sorcerers – that acceptance and defeatism belongs to "the right-hand path" of mysticism and religion which serve as anaesthesia for those who serve as the Spider's food. The sorcerers should not forget that even as it feeds on most of its spawn, the Spider takes care with some of Its spawn by giving a chance for certain

eggs to hatch new spiders, or future cosmic beings. Their true adventure is just beginning with their hatching in the Third Awareness, but we are still involved in the recycling process of our Beast - for good or for bad...

Thus the Temple of Them is a nexion to Them, who are of the Spider and who have become independent cosmic beings abiding amongst the stars. The Temple of Them is the Earth made a cosmic nexion to Them who have the experience of the Third Awareness. We need Their experience to stay alive. We project our Instinct of Future onto Them. The Sorcery of Them shall be the feedback from Them. If our chance to become Them is little, it isn't because of the Spider's malice but because of our own deficit of energy due to the distorted social matrix of the First Awareness which sucks the energy of our bodies living therein.

The sorcerers of +O+ are involved in the war of sorcery with the Magian world "created" about 6000 years ago according to their chronology. It's not by accident that the official human history has also started before about 6000 years from now. The human race is far older, the sentient life is unimaginably ancient, not to speak about the Earth – yet why do human beings have no memory of their origin? There are memories which are taboo. Today's world has been obliged to believe it was created 6000 years ago by Abraham's "God". The human being's focus of awareness has been changed via some impact from the Sinister, called forth by some magickally incorrect and distorted human, or subhuman Dexter until finally fixed in its present position of the First Awareness to perceive a world which has become intolerable and detrimental for the human body. If the body weren't placed in such extreme distress causing its premature atrophy, it would have more time to integrate the Sinister and the Dexter into a unique self. In their desperate greed for "God's mercy" the scrubby Magian Dexter has attracted something alien and detrimental for the whole of organic life from the Sinister.

Except for the aethereal projections of the human Dexter in the Sinister there are other kinds of sentient entities who do not belong to the organic life. These bizarre entities are perceived in the Second Awareness and some of them interact readily with the sorcerers as magickal allies. Though their magickal competence is great and their life-span incomparably longer than the human one, they too are also a food for the Spider and have no access to the Third Awareness prior to death. Some of them live in symbiosis with certain sorcerers but this relationship is limited, generally they can only gain time by doing this and delay their death, which of course, is not a power to be underestimated. If some sorcerers have left the world of the First

Awareness with their bodies alive, it doesn't always mean they have become immortal - it's quite possible that they wander with their allies somewhere through the labyrinths of the Second Awareness to gain time like them, which could also be a way to be immortal. Seems that the Magian have attracted a certain kind of such inorganic entities as allies, and that's why their power over the human world is so great.

These entities could take any possible form to interact with the humans, most often satisfying the human expectations, so they could appear as "angels" to the Magian and serve as mediators between them and "God". The allies make one's Dexter projections live. However, the communication with the cosmic being, known as "the Spider" is one-way only - via its surges of Desire through the Web of Wyrd of which the sorcerers make use, but the only feedback the Spider accepts from us is via our death, when we bring to It our life's experience. The Magian also feed the Beast - both by themselves and by turning the human world into a sheep fold. By doing the latter, they and their inorganic allies hope to avoid in some way the former annihilation by the Spider, believing they are in some way privileged or chosen. But their sorcery has led to the most dangerous scenario possible. The world's overpopulation due to their manipulations will soon reach a critical mass, and the world's Spider may be provoked to have an indiscriminate rich banquet on human and not only human life experience. As it stands now in the sorcery war - All of the planetary life is threatened. The introvert and ascetic sorcerers of the survived Toltek tradition as described by Castaneda, care only about their own escape and save any drop of their energy in order to plunge beyond. They practice a method of contracting their Dexter by exposing themselves to the iniquity of the pettiest of human tyrants until their life is threatened – thereby the Sinister is activated and the petty tyrant is destroyed at the last moment by some ‘accident’.

This method, however, has become a moral rule, and when some teachers' methods become a moral rule for their disciples, the magickally incorrect ego is born and starts to distort the Dexter. According to these sorcerers’ vision of the universal "Eagle", it cares little how its food arrives to its beak, so they aren't interested in using their power to change even a little bit the miserable life of the native Mexicans after the Spanish conquest. They even claim to use the word "sorcery" only in the context of certain methods used by their ancient predecessors, but they misappropriate the power of the ancients by being disinterested in changing the state of human life except where it comes to their own. However, even though Castenada has restored

some of the integrity of ancienct sorcery to the modern world, the personal example of Castaneda isn't inspiring at all - he didn't leave the world alive and didn't even disappear into the Second Awareness he spoke so often of - but died from cancer in the world of the First Awareness. A member of his group of sorceresses was also found to have shot herself. Those who follow his teachings have commercialized them, mocking up workshops where all and only kinds of "New Ageist" scum and charlatans attend. Everything is again only good wishes and ignorance.

Of course, there is no guarantee for anybody in a world where everybody is not only mortal but suddenly mortal as well. Yet, the sorcerers of the European Sourcery could ask: if we have even a little chance as sorcerers to attain the Third Awareness alive, why not use that chance to utterly destroy our enemies and once and forever die satisfied in the Third Awareness of the Spider? Shall we debase ourselves before the Magian tyrants until our ego's contract and the Sinister is unleashed to smash them? Both would be strategies but not tactics. We are sorcerers at war but we are not warriors, so we are to learn to *see* first instead of acting blindly. To *see* in the sorcery context means one's whole body becomes as an eye. This is a state of relaxation in the stress of the Sinister, a state of full relaxation in the existential terror, wherein the Dexter has stopped its internal monologue which keeps one's focus of awareness fixed in the First Awareness, and there is only a silent knowledge.

The key is to relax in the stress of the Sinister. The sorcerer's body needs the stress of the Sinister as a food. But it shouldn't be fed up by distress, because the Sinister within may cut through the pigsty and run free and impersonal beyond. The sorcerer should adjust this balance according to hir nature. No moral is necessary in the methods used except a magickal correctness towards one's body. Without being sorcerers those who deliberately practice sado-masochism are often more magickally correct than many practitioners of the occult. As sorcerers of the European Sourcery we have different approaches to the Sinister - those which mostly fit our individual nature. On the other hand, we of the European Sourcery have a specific racial Dexter - that of Pride, which all the other racial Dexter's lack, and which their sorcerers or wise men frown on, and wherefore the Magian hate our guts. That Pride comes from a profound sense of harmony with the Sinister and of purposefulness in the Web of Wyrd. ***The Instinct of Future*** is an emanation, or commandment (as the colleagues from the other races would like to hear) coming directly from the Dragon-Spider of the World. That's what is felt through the European Sourcery and it shall be unleashed

against the Magian, so that their own concept of Armageddon (as well as the Germanic one of Ragnarok) will take place outside of their urging anyway, and the Dragon-Spider will consume their life force, having the mercy to give them "the Last Judgement" they so longed for - the eternal bliss of nothingness, while Them will continue to the stars. Then it may finally come to be understood that our Beast had been bugged by certain cosmic parasites and Our duty (this Temple and its sorcerers duty) was in helping It to get rid of them. Then it may further come out that the specific inorganic ally the Magian have called forth from the Sinister, the desert goblin Yahweh, (known later as Allah as well) who hypertrophied into "God", was a specific illness of our shining eggs in the Second Awareness, a certain spot which obscured their shining. That's why we are now to bring Them back to the Earth from the Future to help us all in getting rid of that Parasite. The Sorcery of Them is the feedback to our call to the stars. And our call to the stars is the surge of Desire coming through the world's Web of Wyrd from the Dragon-Spider's stir, felt as the Instinct of Future, superseding the survival instinct. If not interested at all in the mundane life of the First Awareness, the Dragon-Spider should at least have seen the ***obscured*** shining of the eggs in our Second Awareness which It spawns and feeds thereon (since the last 6000 years of our First Awareness)... and been sufficiently stirred to act.

Thus is the situation on the so-called ‘Left-Handed Path’, a name that has been used by all manner of profanes to hawk Magian wares and energies. No time for self-hate and malicious desperation in the quest of sorcery - those who are so willing to presence the Sinister in that way, may just go therewith and be no more instead of creating new dogmas thereof. Also, preaching that the Sinister is nice and the Dexter is bad, is just the dualist Magian moral reversed and it serves only them again. Again, the Sinister and the Dexter are means, not purposes in themselves, and the sorcerer's quest is to integrate them via hir body while still alive, if s/he is to hope attaining to hir Third Awareness alive. Seems that ***it's the human deficiency of the Third Awareness which has created the creator*** were it devil or god, or something in-between...

## Chapter VII

# The Hierarchy of the Temple of Them

*(where the tasks of the sorcerers' grades are outlined)*

The sorcerers of the +O+ are divided into three grades: the *Sorcery Apprentice*, the *Sorcerer*, and the *Master Sorcerer* but the Master's place is vacant since nobody has returned yet from the Third Awareness to describe it - even those who have left this world alive.

To become a ***Sorcery Apprentice*** one should have willed to hide no secrets from oneself, which is in itself a life of being accursed, or predestined to walk on the path of sorcery – for therein one's shadow has become too huge and one is either to benefit thereof, or to go mad and die, or just try to forget all and stay normal and mediocre, indulging from time to time in some eccentric hobbies, including one's occult interests. On the other hand, the future sorcerer, should know that there will always be some mystery, so s/he will always be on a quest to reveal it until s/he hirself becomes a mystery. Such individuals who hide no secrets from themselves, and who, after all, realize their own mystery, are the least pleasant company for the majority of humanity.

The *Sorcery Apprentice*'s first task is to start the process of separating hir Dexter from the collective Dexter of humanity via some ritual act of heresy, or a "black mass" against the dominating paradigm of hir time. S/he is to realize that s/he is involved in a ***total war*** with the Magian-ridden world, a war which ***no warrior*** will ever win unless loyal to the sorcerers.

The *Sorcery Apprentice* is to enlighten hir Dexter by studying or inventing an adequate symbol system which makes sense to hir to map hir quest on the Sinister (the ONA symbology is recommended as are any other Magian-free symbol systems – though few and far between) and thus making hir Dexter capable of successful interaction with the Sinister via rituals and other means to benefit hirself. The symbols should be the Dexter's most direct way of communication with the Sinister over any other Dexter inventions. Making inventory is a food for the Dexter. The inventory having been made, the Sinister could be invoked to inspire inventiveness. For example, one may investigate the 24 Runes of the Old Germanic Futhark by analyzing them in that way: there are 9 irreversible runes and 15 reversible runes; 6 of them are formed by diagonals only, and 18 are formed by both verticals and diagonals; 14 of them are symmetric and 10 face on the right side only. If

the 9 irreversible runes signify the 9 worlds of Yggdrasil, which rune signifies which world, and how do the rest of the 15 runes connect them, and, how are the other classifications related to the whole? The above is just an example of how one's Dexter should be trained. As another example, the nine combinations of the alchemic elements of salt, mercury and sulphur could be used to classify in detail the three archetypal estates of farmers, warriors, and sorcerers, and so on - provided it makes sense for the Apprentice. And if the connexions are allowed to unfold of themselves naturally – they should make sense.

The *Sorcery Apprentice* learns to control hir Dexter by loosening little by little hir focus of awareness (fixed as the First Awareness) and entering the nearest regions of hir Second Awareness. For that purpose s/he is first to educate hirself about the magickal use of certain psychedelic agents as well as about any non-psychedelic methods, techniques and exercises to unfix hir First Awareness. The Apprentice's Dexter should understand that the psychedelic agents do not distort one's perception by hallucinations but enhance and expand one's perception to perceive the Sinister via unfixing one's focus of awareness[1]. If there are distortions they come from the

[1] Entheogenics are commonly understood to be capable of affecting the human organism and producing hallucinogenic visions better known as Altered States. There is a common perception that the state in which one experiences, prior to hallucinogenics, is the normal or control state of being – and that the states which one achieves using hallucinogenics are in fact altered states,

Dexter's resistance and inability to go with the flow of the Sinister. Being unfixed, the focus of awareness may move to another position, usually next to its normal one, so the world around may feel a bit different, a bit Sinister. If the Dexter does not interfere with the experience but just remains conscious about what is going on, the Sinister may inspire it to form a concept which makes sense thereto (a type of 'map') thus making one's trip meaningful. The focus of awareness will restore its original position to some degree enriched by the experience. Bad trips or extremely unpleasant experiences come from the Dexter's insufficient elasticity and the body's need to suffer due to its education to make one's ego feel more significant thereby. The Apprentice is to recall any experiences whether nice or bad, and seek to again unfix one's focus of awareness by other methods. The main advantage of psychedelics is that they create a criterion of the level

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illusions, perceptions that are tricks played on the mind due to the overload of different susceptible receptors. These altered states, however, have their specific logic and meaning for the sorcerers who are able to fix their focus of awareness thereon unlike the profane Dexter which feels embarrassed thereby.

In Sorcery, it is *almost* the other way around. The normative state is not considered normal or free, but itself an illusion created elsewhere that gives rise to that cubic perception of being imprisoned in our fleshy body. Hallucinogenic states via LSD can replicate or offer up a base-line or criterion for what sort of complete difference from our normative state can be achieved – but usually only serve as a guide or 'cheatsheet' to real magick. In sorcery one trains to achieve similar states, and states beyond, without the use of such substances. Again, such substances are used – entheogenically (the art of using such substances for spiritual advancement vs recreation or blind experiment) – to dislodge the firmly fixed focus of awareness to give some criterion for how firmly lodged one's focus of awareness is in its present condition vs the extreme states reached with plants of power or their synthetic derivatives. I.e. to cause 'you' to 'trip' or 'travel' away from what you know and explore the worlds you do not know. Thus when you come down – you are not returning to 'normal' – but returning to your First Awareness and the prison you are led to believe is a free entity.

This is why personal experience in anything is so important, and so frowned upon with hallucinogenics – with an entire pre-prepared context of drug-use being supplied to explain away the spiritual potential and entheogenic properties of such experiences as illusions or hallucinations – few ever get any further with such substances than recreational use or misuse because they are never supplied with the magickal context of these substances as being gateways. But it should be understood that such substances, handled badly or with arrogance can be fatal or catastrophically destructive. The ego often encourages one to use such substances without proper preparation because of its ingrained macho ethos of the warrior code, and perhaps because of its death-wish. One should seek advice from those with experience in the plants of power prior to attempting to use them for such purposes – as well as find out as much as possible about such substances and their usage - or risk making an error of judgement that could bring their sorcery quest or life to an abrupt end. However, there are no absolute safeguards and usage will always contain risk.

which is to be achieved without becoming dependent on them anytime one wants to explore the Sinister. The wishful thinking alone of those who deny the power of psychedelics could hardly create such a criterion – for the difference in imagining what a shift in perception is like, and an actual shift is vast and potentially life-changing. Here though, are given several approaches to the Second Awareness which could be used without having to resort to the psychoactive agents:

The most potent way to unfix one's focus of awareness is via arousing and riding one's orgasmic serpent to the uttermost, without hurrying to release it - it may move one's focus of awareness even to foreshadowing the Third Awareness, which would mean a near death experience.

Yet, a basic non-psychedelic method of switching off the First Awareness is *No Thinking* prolonged as much as possible, but it should be practised without forcing it to cramps. The trick here is to slow down one's mind velocity gradually, or lower one's brain wave frequency while still staying aware. The accelerated tempo of life in the cancerous Magian civilization is now so fast it has begun to deny our access even to our dreams. Consequently - the world is full of smart people who feel little – which is what we mean by intellectual pretenses. If practised little by little, but regularly, the inner silence gradually accumulates and at last the Dexter's internal monologue is suspended. It's best practised in combination with walking a long distance on a straight path with one's eyes fixed on the horizon, and one's peripheral sight spreading as far as possible - both vertically and horizontally: ***the point where the peripheral sight assembles at somewhere behind one's back is one's focus of awareness.***

Another way is *Shadow Gazing* which means concentrating one's attention only on the shadows when contemplating a landscape, or a single natural object like a rock or a tree. The focus of awareness then changes and one perceives something different. Listening to the pauses of silence between the monotonous cicada's song could also aid an approach to the Second Awareness. Becoming aware of the alternating waves of sounds and silences coming from one' surroundings will make the *Sorcery Apprentice* sensitive about the *rhythm of the world*, and catching that rhythm will surely open hir *Second Awareness*. This approach could be applied in the urban jungle as well.

Another method of unfixing one's focus of awareness is *Connected Breathing* - it's breathing without pause and lock, so as soon as an inhalation is complete, an exhalation begins, and as soon as an exhalation is complete, an inhalation begins, and so on - the process is intensified by slow

and deep breathing, as well as by quick and shallow breathing. When the body is overwhelmed by the former (it feels pins and needles), while the tension is released by the latter, and so on. It's important the exhalation be relaxed - that's the difference between *Connected Breathing* and hyperventilation where the exhalation is tensed and cannot be supported for long. There are also some dangerous ways to attain near death experiences via holding one's breath.

One of the most effective and most dangerous methods of entering the Second Awareness is the *Hunger Diet* . Here we are only to say that the body could endure without food for unimaginable periods of time provided it has found subtler supplies, and it does find them provided one is willing to try that approach, and if one is lucky enough to have an experienced sponsor to show one these subtler supplies and give one's body the necessary energy until it starts to feed on these energy supplies. Otherwise, that approach could be risky. In certain sorcery traditions the *Hunger Diet* is combined with maximum physical activity and minimum sleep as well. There is no suffering therein but power. *Sleeplessness* is another method but it's a bit pointless if not combined with the *Hunger Diet*. The *Sorcery Apprentice* is advised to explore hir limits anyway. Practising Physis in the sorcery context may give good suggestions to one's body about its alternative possibilities.

The ritual chants and songs are also ways to travel towards one' Second Awareness. Dancing and drumming too. Rituals themselves could be powerful combinations of all the above-mentioned methods. The basic ritual is the centric ritual – any ritual where one stands in the centre of one’s circle drawn imaginarily, or actually, and performs certain actions on the periphery of that circle. An example of a centric ritual is the pentagram ritual where one turns around oneself and draws imaginary pentagrams in the cardinal directions of the world. The most important quality which is to be achieved by practising centric rituals is increasing one’s *presence*. It’s done by extending one’s body-awareness to the uttermost and making it as compact as possible. The *Sorcery Apprentice* should seek to extend hir *presence* to the horizons while practising a centric ritual outdoors. Even if practised indoors, the apprentice is to try seeing the real horizons around hir settlement through the walls of hir room. It’s recommended that the *Sorcery Apprentice* should use the inverted pentagram as a symbol of human sorcery – it’s in fact the sorcerer’s body seen from hir head towards hir feet, with hir arms spread aside, a look towards the gravity, towards the earth under hir feet, a subjective look towards hir own body, not towards the human form in general. Those who allegedly worship the human form in general, while

ignoring, or hating their own one (despite making any possible use thereof) – those who usually make a show of the aright pentagram, whether in its occult, or in its red political context, are mere Magian ass-lickers, who deserve to become objects of the sorcerer's blackest sense of humour. ***There is no spirituality in sorcery except that one achieved by making one's body an organ of perception.*** If pentagrams are to be drawn the male apprentice may use his natural erected wand to do it.

There are many other ways of practising traditional rituals as well as those invented by the sorcerer's own ingenuity. The ritual marks a sacred space other than the mundane, and that sacred space is to be filled with the sorcerer's *presence*. This *presence* is the medium for the Sinister to manifest. The Way of Physis in the context of Sorcery of Them, is the most direct way of approaching the Sinister. It's strongly recommended that the ritual practices are conducted outdoors, in wild places, which according to the apprentice's feeling are places of power or sources of power. Such a place is usually recognizable by the body's signal for defecation whether its guts are empty or not. The beast within would just like to mark that territory because it feels relaxed therein. The best sign, however, could be if one's body feels somehow sexually aroused in that place as well. The Sinister effects of the rituals performed indoors tend to be diminished by the counter-magick effect of the right angles predominating in the human architecture to protect it against chaos of nature. That's why a specially built up temple is the best for rituals which are to be performed indoors.

Here it is appropriate to mention in the context of Sinister/Dexter interaction the traditional terms of *Widdershins* and *Deosil* in the ritual magick. We know from the mechanics that turning anti-clockwise is unscrewing, while the clockwise turning is screwing up. We know from the very nature that the best way to deal with a tick stuck into one's flesh is by unscrewing it via holding it by some nippers and turning it anti-clockwise. The Widdershins movements release the Sinister while the Deosil movements detain it.

The rituals and acts of practical sorcery to benefit oneself are vital. Sigils could be charged at the climax of the altered states of awareness attained during one's training or at critical situations in life, whether appreciated as positive or negative. An intolerable pain, for example could be used to charge a previously sigilized curse against some enemy. If one should compulsorily suffer, why not use the energy generated thereby to make an enemy suffer as well? Thus one learns to lurk one's suffering, and thus detach a bit of one's attention therefrom without totally identifying oneself therewith. The sigil is a graphic abstract of the sorcerer's wish that serves as

a focus of attention, while the sorcerer's energy is released via hir eyes. Yet the sorcerer should be able to cast spells via engaging hir other senses as well. The Apprentice should seek after simpler forms of ritual and acts of sorcery. **After all, manipulating 3D objects and figures in a state of childish obsession is a sorcery classic**. Some sorceries are going to work while others don't. Those which don't work are to be revised. That would mean that the intent behind them is to be made clearer via self-honesty and introspection. There could also be some emotional trauma in the past enclosed within some forgotten memory which denies the desire and thus blocks the sorcery. If that memory is recalled and the emotional energy enclosed therein released, the source will be unclogged and the sorcery will run through the world.

The *Sorcery Apprentice* also begins to expose hir body to the Sinister via Physis as a basic approach to the Sorcery of Them (See Chapter 8). The physical body conducts the Sinister directly. It should be made flexible and tough by any means which fit one's nature, but with no forcing, suffering, or cramps in the process. What constitutes one as a *Sorcery Apprentice* is the self-initiatory ritual which is to be undertaken by the candidate somewhere in the wilderness and consists of staying there alone without sleeping - from sunset to sunrise. That location should be a source of power. The *Sorcery Apprentice*'s task here is to fill the place with hir *presence* and how s/he

should do that is up to hir sorcery ingenuity. It's strongly recommended that the candidate combines hir watch with a psychedelic trip. The sacrament is to be consecrated ritually at sunset and some simple statement of intent said: "It's my will to get insight for my sorcery quest", for example. Those who honestly admit to themselves they do not need the psychedelic trip, since the entire trip to the place and watching there alone all the night long will be quite enough of an ordeal to them already, may abstain from such a trip. Either way, any sign from the Wyrd is to be lurked for. At sunrise the candidate should know if s/he has become a *Sorcery Apprentice*, or not, provided s/he possesses self-honesty.

The *Sorcery Apprentice* should organize hir life that s/he may stay alone as long as possible at *the edge of the world* - somewhere in the wilderness, in a locality, where there is a source of power. S/he should seek to gradually increase hir periods of staying there in order to practice Physis in its full value. The *Sorcery Apprentice* is to continuously explore hir limits of endurance without the aim of suffering and thus not making of hir experience a moral rule for hir less experienced fellows. On the other hand, s/he is to undertake organizing a group of novices in some form of group sorcery to balance hir solitary practices at *the edge of the world*, and test hir organizer's powers. Practising group sorcery is an invaluable experience. Conducting a sexual orgy in a sorcery context is a sign that the group has achieved a high level of competence. That would mean that such a group possesses a powerful egregore and could become a local nexion, especially if it conducts its rituals within a source of power, though it could be risky without someone of the grade of *Sorcerer* as their protector.

The *Sorcery Apprentice* starts to summon hir Anima/Animus from the Sinister until it manifests as a physical sex-magick partner. For that purpose the *Apprentice* needs to accumulate enough orgasmic energy without ejaculating it. The safest way to accumulate that energy is via practising asceticism for a period but one should meanwhile be wary of and overcome certain depressive moods as well as urges to die for some ideal that assail one during this period. In order to have that period slip by, one is to engage oneself in some attention-consuming activity like sporting, physical work, Martial disciplines etc., but take care not to make hirself insensitive like a warrior. One needs energy in order to attract another energy, but one needs sensitiveness to sense the approach of the other energy as well. And, last but not least, one needs a pretty amount of self-love in order to be able to love, or to be loved. ***Here the apprentice is warned against falling into a mundane relationship, which could suspend hir quest.*** Asceticism aimed at

accumulating energy for having greater and subtler pleasures than what a mundane relationship could offer, serves well the quest of sorcery. The sorcery couple should increase their sexual culture and learn methods to prolong their orgasmic experience as much as possible. The sorcerers prefer riding their serpents of lust instead of satisfying them to some weary satiety. The male apprentice is to learn separating his orgasm from ejaculation. (Bear in mind that females could also ejaculate by pressing a certain spot in their vagina.) For that purpose he is to train himself by autoerotic exercises and thus any prejudices and fears about masturbation are to be eliminated - this applies to the female apprentice too. Carezza practised by breath control and delaying one's orgasm could however eventually have negative effects on the males' prostate gland, so a better approach to both stimulating one's prostate and avoiding ejaculation is via evolving and using the fine muscles between one's legs.

The basic training for these muscles involves contracting them while one is peeing so the urine flow becomes intermittent. This basic control over the urine flow will help in controlling one's ejaculation as well. The orgasmic energy generated is uplifted along the spine, or spread throughout the body via the pumping of these muscles. Their further development will help the male sorcerer separate his orgasm from his ejaculation and make his sexuality multi-orgasmic like the female's. The orgasmic ejaculation itself is to be left for cases of supreme sacrifice. Practising the ONA's *Ritual of the Nine Angles* is strongly recommended to the sorcery couple. The sorcery couple is to form a circle of energy which is to become as a nexion to the Sinister, and instead of breeding they may intend to attract by their mutual lust some acausal entity as a magickal ally and live in symbiosis therewith. That's, however, more of the competence of the grade of *Sorcerer*, and could be a bit risky for the *Apprentices,* if they are not so lucky to have a *Sorcerer* as a protector.

If a couple of *Sorcery Apprentices* copulate in a place which is a source of power and reach a near-death mutual orgasm, they will surely attract some weird attention from the Shades of the Earth and they should learn what to do if they are chosen by the Wyrd. They may wish to incarnate the Dark One they have summoned by giving birth to It in human form – quite a risky deed indeed. The male and female apprentices are to help each other to integrate their Anima/Animus thus preparing themselves for the impact of their Fetches. The most important thing about the Fetch is to persuade *hir* to stay first with one's body, and then with one's Ego. The Dexter is to suggest some meaning to the Sinister in order to make it stay therewith, and that feeling of

meaning is to evolve continuously instead of fading away and being lost in the process, which loss of the Sinister could be fatal as well. It's the grade of the *Sorcerer* which is concerned with the integration of the Fetch.

Another of the *Sorcery Apprentice'*s vital tasks is to clean hir Dexter from any memes, habits, and schemes of behaviour which suck hir life's energy. Here self-honesty, self-watch and inexorable intent are necessary. The vacuum created by the things cleaned out is to be filled with new activities that benefit one's sorcery quest. In order not to sound here like warriors, we would add that the *Sorcery Apprentice* is to make use even of hir vices to benefit hir sorcery quest.

The *Sorcery Apprentice* is to start the process of *recalling* emotionally hir entire life in order to release the energy held in hir emotional memory and have it at hir disposal for hir further exploration of the Second Awareness via *dreaming* and *lurking*, which are the most ancient powers of sorcery discovered during the hunter-gatherer aeon. If one is *recalling* all one's life at the moment of one's death, why not do it while still alive and save the released energy for hirself instead of giving it to the Spider of Wyrd? One could dedicate that memory to the Spider, save the energy contained therein for hirself and use it to build up one's *dream body.*

*Dreaming* is done via *dream body* in *dream awareness*, which is an essential part of the Second Awareness. Body-awareness in dream is the key to dreaming – while only thinking of control, one is still not getting there. Dreaming takes place by unfixing the focus of awareness (which happens to all people while sleeping) and moving it to a specific *position of dreaming* (which only the sorcerers are able to do). The first steps in the process, are the awareness of falling asleep and then body-awareness in the dream. However, moving one's dream body is accomplished by intent, not by effort as in the waking reality. A criterion of lucid dreaming could be created by a tea of poppy, but using any chemical agents created from the base of opium, such as morphia, or heroin, could lead to an eternal nightmare wherein one’s quest of sorcery is no more, as well as the disintegration of one’s personal honour and meeting the most miserable lethal end.

*Lurking* is a similar approach to the adoption of *insight roles* in the ONA tradition - the role one has adopted unfixes one's focus of awareness, as new schemes of behaviour and habits are learned. Whether one approaches the desired metamorphosis via adopting first its physical schemes of behaviour and then adjusts emotionally to them, or vice-versa, is left to the sorcerer's choice but adeptship lies in wielding both approaches. The art of *lurking* is fixing one's focus of awareness in another position and experiencing what it

feels like. Paradigm shifting is another approach to *lurking*. Shape-shifting, however, is more of the grade of *Sorcerer*'s competence. The first steps in *lurking* are made by erasing the *Apprentice*'s traces leading to hir identity as a sorcerer. The sorcerers of +O+ are not to be identified by any outer indications such as fame, appearance, nor weird charisma. ***Nobody*** should be aware of the sorcerer's presence. Of course, they are to communicate with their own kind, and form power configurations of complementary energies, but never to advertise their activity outside of their small circles, thus attracting the mundanes' suspicions. The *Sorcery Apprentice* is strongly recommended to observe, study and classify the different types of the Farmer, Warrior and Sorcerer archetypes, and then to ***lurk*** them. Their most basic characteristics are as follow:

The Farmer archetype is large enough to include all types from the common peasant through the middle-class macho to the big businessman. Though there are often some bully, soldier and cop types amongst them, they are not to be confused with the warrior archetype - the main feature of the Farmer archetype is always some roundness, or a tendency to roundness, and despite their general roughness there is always some softer mother imprint to be seen therethrough - s/he is orally imprinted by the mother and s/he is very well adapted to consume except when it comes to work. His, or her archetypal imperative is food safety first. The Farmer's archetypal animal is the boar (as well as any domesticated cattle).

The Warrior archetype has finer but more rectangular features than the Farmer, and s/he always suggests some toughness - not always apparent. S/he's always opposing even when polite and not arguing. It's anally imprinted by the father and its archetypal imperative is territorial safety first. S/he possesses a smart and stalwart Dexter, as well as a well-developed muscular system - not always apparent. The warrior’s archetypal conviction is that everything nice in life is achieved by hardship, suffering and battle. It's the food for his/her ego. The warrior usually trains and disciplines his/her body to endure pain so that it may overcome any obstacles, or not be injured when thrown to the ground, thus making it insensitive. Though not so sexually potent as the Farmer, the Warrior's territorial instinct makes him(or her) an alpha individual with better possibilities to breed, and unless his/her destiny has decided otherwise - some post-mortem fame. Being pragmatic, the warrior possesses a strong feeling of hierarchy and position in the food-chain. The warrior archetype was the main culprit for the Dexter’s tyranny in the human being, as well as for the Magian yoke in Europe and

all over the world, for once a wolf of the wilderness it allowed itself to be turned into a dog of establishment, and that's why those of the Warrior archetype are the *Sorcerer'*s main target in Aeonic *lurking*. Though it could be objected that it was the ancient sorcerers who abandoned their people by plunging beyond, they did in fact take the precaution of installing some chosen magickal warrior-kings to rule as noble and wise lords of the land – but they could not have known that such lords would eventually became Magian marionettes. Warriors need hardship and suffering to get meaning into their life but the problem is that they make moral rules of that archetypal predilection of theirs. The moment the warrior realizes he indulges in hardship in the same way as some hedonist indulges in self-satisfaction, or, that his necessity for suffering is in fact a self-satisfaction, he has gained a self-honesty which brings him closer to the archetype of the sorcerers. The Warrior's archetypal animal is the wolf as well as certain breeds of dogs, and all the kinds of diurnal birds of prey.

The Sorcerer archetype is bizarre, having to deal with a predominating Anima/Animus complex which is often at odds with his or her Ego: making him/her somewhat bisexual, asocial and a freak. Some strange, or artistic talent is also observed as a by-product of that particular inner relationship, often at the expense of his/her good physical, or mental condition. That's why during the pagan antiquity they often interpreted such weird behaviour as a sign from the gods that such an individual belonged to the gods and they hung hir upside-down from some tree until the sacred marriage with his/her Fetch took place, so either the tribe had a new sorcerer/sorceress, or the gods had a sacrifice. (Would be an extremely interesting experience if the *Sorcery Apprentice* experiments in hanging hirself upside-down - of course, experimenting together with some assistants, and having been trained to stay upside-down prior to that risky experiment would be advised).

Today the Sorcerer archetype has degenerated much more than the previous two. There is no real magick Will either in the men/women of art, or in the men/women of science, though somehow this estate is still regarded as the privileged one, and that's why it's plagued with so many snobs who want to pass for its representatives. The gay mafia has thoroughly penetrated all the artistic circles, the cinema actors are mass media junkies, musicians are show-business clowns, and most of the scientists and scholars are academic snobs and slaves of the institutionalized materialism. The real men and women of genius are often disrespected and exploited predatorily by the previous two archetypes, and however harsh or unjust this treatment, they

accept being treated that way rather than falling into oblivion and inactivity. What to say about all these occult and psychic people who have sold their souls to the Magian "all loving God"? What to say about the official clergy whose Magian-ridden “spirituality” is no loftier than that of a goggle-box? What to say about the high priesthood of the Magian Masonry behind the scene - do they realize, after all this time, that their chances are in the best case no better than ours? At last, what to say about those scornful and surly fellows who claim they are on the left-hand path only to "revel in chaos, darkness, and evil" and use the word "Sinister" in the context of some hooligan childish bloodlust - what do they know about the quest of sorcery? Having their emotionality distorted, mutilated, and atrophied by the hard imprint of their Magian education, they revel in their own morbidity calling it "Sinister" and claiming they are in war against the Magian while actually making further favours to them. The Magian inorganic ally relies strongly on such people. If going through such morbidity is a necessary phase on the Sinister path, it's to be lived out and left behind, but those without emotional intelligence indulge endlessly therein. The real sorcerers do not fit that scheme, though they could, being resourceful, make use thereof by lurking it from their Second Awareness. The Sorcerer's archetypal animals are the spider, the snake, and the owl as well as any animal with an eccentric and bizarre behaviour.

Of course, there is much to be added here about these three archetypal estates, and that's what is expected from the *Sorcery Apprentice*. S/he should learn to lurk all of them including hirself. Lurking oneself is the basis of any lurking. However cynical it may sound, the genuine sorcerers regard the other two archetypal estates as rudimentary, and even as robotic, as if some living bio-programmes without free will yet. The art of lurking is the way to hack these programmes and make use thereof.

Below these archetypal estates in one sense, yet above them in another, is the parasite estate of the merchants; those who have misappropriated the Mercury archetype of the sorcerers. This is an estate which is neither made up of outcasts, nor produces any goods, which neither assures any peace nor provides any meaning of life, but buys and sells only, as well as lends at interest, and serves as a mediator between the other estates. It’s more difficult to recognize their physical characteristics since they include mongrelized forms between all the estates, but the *Sorcery Apprentice* is to try lurking them as well. The merchants are also lurkers as far as their economical interest is concerned, and here they resemble the sorcerers who are also economically interested in preserving and increasing their energy

via interacting with their surroundings. The difference here is that the merchants use money as a form of energy they give an absolute value to, and believe that with it they can buy any other form of energy. That great self-confidence comes from the fact that in some way all the human social matrix with all its estates including the pseudo-sorcerers, the warriors, the farmers, and the outcasts, is dependent on them. They are in some way the secular aspect of the Magian, and it's by this parasite estate that the Magian Masonry's high-priesthood tries to control the world. Of course, as a parasite estate they are directly connected with the outcast's criminal underground whose "Plutonian" bosses are also bricks in the Magian Masonry. Being money junkies they are also living programmes without free will who are to be hacked by the sorcerers. The *Sorcery Apprentice* is to bear in mind the insight of a certain sorcerer who once saw the *"Conspiracy theory as a substitute of religion: people want to think that* ***someone*** *at least knows what is going on. Which is probably not the case."* Or, as another sorcerer has seen: *"Conspiracies exist, all right: but Fuckup mostly rules the outcome."* The genuine sorcerers are to make use of that Fuckup and restore their power over the human world, to prepare it for a new evolutionary stage via their interaction with the Sinister instead of becoming more bricks in that Mess-onry.

The basic criterion that the *Sorcery Apprentice* has really advanced on the path is that s/he should be able to enchant those of the Farmer's archetype via empathy, thus making them to respect hir, and benefit hir. As a supra-personal aeonic aim, the *Sorcery Apprentice* is to suggest a meaning of life other than mere consumerism to those of the Farmer archetype. This doesn't mean that the *Apprentice* shouldn't try to enchant the representatives of the other two archetypes too, they should. But as for the parasite estate, the *Sorcery Apprentice* is to convince hirself it has no power over hir by putting some of its representatives between the devil and the deep blue sea. The most primaeval form of enchanting is via one's personal charm, or charisma. Charming is done via appealing to the Sinister side of one's target which longs to get free via orgasm. Some non-sorceresses and non-sorcerers are naturally gifted to do it via their eyes, so the *Apprentice* is to learn doing it via emanating dosed portions of hir orgasmic energy through hir eyes against the targets eyes. No power of charming is possible if the *Apprentice* is not able to get sexually excited by contemplating hir own body, so in order to feel the mechanics of this process s/he trains hirself to masturbate without ejaculation and to raise up the generated orgasmic energy along one' spine. This is done by intensely pumping the fine muscles between one's

legs when the orgasm is near. This is practised until the *Apprentice* learns to tangibly raise up hir orgasmic energy to hir eyes via hir spine.

The excessive energy accumulated in the eyes is then loosened to flow back down to the belly by pressing one's tongue top into the palate. If the *Apprentice* practices full asceticism even for several months only, s/he will be able to do it via thought only, and, also, s/he will surely come to know why some people are able to die for a cause. The repressed and sublimated orgasmic energy will seek other ways to release the Sinister enclosed within one's being. Some hard daily physical work, or a service in the army for a period, could help one to achieve two goals - learning to lurk, and accumulating the necessary orgasmic energy to charm by appealing to one's target' Sinister side. On the other hand, a piece of MDMA could help one to feel one's whole body as a sexual organ - that level of energy should become a criterion, and strived to achieve without further psychedelic agents. The method of non-ejaculatory masturbation by pumping the muscles between the legs to spread the generated orgasmic energy throughout the body could also lead to achieving that level. That's the level wherefrom healing is done as well - another way the *Sorcery Apprentice* could benefit hirself provided s/he is indulging neither in altruism, nor in charlatanry.

If one's body-awareness is developed to the extent that one is able to heal one's own health issues via correcting one's body's currents of energy, one may project that awareness onto another body to sense how it feels, and to correct what is at odds therewith. All illness could be reduced to either over-tension, or over-looseness, and the combinations between them. Over-tension makes one's nervous system vulnerable, so as a protective reaction one's organism starts to overeat, and one becomes obese in order to dull one's sensitivity against the stress. However, one's obesity is an over-looseness which makes one more susceptible to the power of gravitation and thus to the grave. If any of one’s inner organs gets as charged with orgasmic energy as one’s genitals are when excited, that would mean one has attained to a level where physical immortality is possible.

Anyone who threatens the *Sorcery Apprentice*'s physical body deserves to die, and the *Sorcery Apprentice* is to learn the empty-handed style of cursing via appealing directly to the Sinister side of hir enemy's being by bidding it to get free, or, by appealing to hir enemy's secret wish to die, a wish inherent in all living beings. Wielding of such a deadly toxic attack is again of the competence of the grade of *Sorcerer*, but the *Apprentice* is to consider also the strategy of contracting hir Dexter via debasing hir ego before the enemy thus giving way to hir own Sinister side to bring forth an immediate accident

to the foe. That trick, however, is very risky if applied against a warrior, or even fatal against a genuine sorcerer. Prior to destroying anybody via sorcery, the *Apprentice* is to learn and train in any ***physical ways*** to actually do it in order to persuade hir Dexter s/he is able to do it. When hir Dexter has believed hir body is able to do it, it will evoke the due deadly reaction from the shadow when contracting to give way thereto[2]. The *Sorcery Apprentice* is to develop hir awareness of danger by developing hir *death awareness*, in order that s/he might be able to distinguish real danger anxiety from paranoia. A very workable tactic against any kind of enemies is the *Death Posture* - it's trained in via practising corpse-like immobility, no-thinking, and breathing reduced to a minimum. The Germanic ***Is***-rune (Ice) is an adequate symbol of that state. In fact, one counts hirself as dead, (mimicking the biological state of causal death insofar as its possible) thus the Dexter is duly contracted, so one's enemy has to deal with one's death-self rushing out of the Sinister.

There is a legend that king Arthur used to train his elite Celtic warriors to engage in battle in full silence and deadly intent, which perturbed very much the Anglo-Saxons who used to take the field by shouting insults and battle cries. The sorcerers never rely entirely on contactless combat when having to do with a warrior - the warrior's trained insensitivity may make the sorcerer's energy blows pointless, so the energy blow is used rather as a means to distract the warrior's attention, while a physical blow is delivered to knock him down. The sorcerer is interested in Martial Arts as far as they enable hir to knock someone down at once. Of course, there are certain sorcerers' inorganic allies which could make even the master in the occult Martial Arts to shit in his pants, but getting such an ally could also cost the sorcerer some shitting in his pants too. It's to be remembered that the sorcerer has no time to indulge in battles, so if engaged s/he isn't interested in winning the battle but in eliminating the obstacle on hir way in the fastest possible way. Having hir *death awareness* as hir best ally, s/he knows there is no time for follies, and if s/he really means it, even the most insensitive warrior shall be made to listen to his survival instinct.

The best warriors always make use of the their adversaries' weak points – this is the essence of warriors Military Strategy. If the sorcerers make use only of the warriors' weak points, they will never totally subdue the warriors estate to their will, because there will always be some archetypal fable about

[2] Not to forget about the human sacrifices: they do choose themselves, and their inmost wish is to be fulfilled. Such an act performed in a place, which is a source of power, is one of the most poweful forms of sorcery.

the otherwise invincible warrior defeated by the insidious sorcerer and such a fable will always inspire some moral in the warriors' estate. In order to take away the initiative of the warriors once and forever, their strongest points are to be made pointless. If some warrior' strongest point is his cunning, this is what is to be made pointless, if another warrior' strongest point is his laughing at the face of death, this is what is to be made pointless, if a third warrior' strongest point is his desperate determination in the last moment, this is what is to be made pointless. Every warlord should be led to the bitter understanding that there are some things ***no war*** could defeat, and that they have ***no chance*** against the Sorcery of Them. If they wish to become sorcerers, that would mean that they are to lose their warrior archetypal identity once and forever, or at least it shouldn't be of paramount significance anymore. If for some of them that would mean "a loss of honour" and they would prefer "death before dishonesty", it would be very kind on their part to stop bothering the sorcerers and finish with themselves. The first step from warriorhood to sorcery is made by hunting alive some being which is different than human, and deadly to human. ***The Sorcery Apprentice is to have had an experience of all the above-mentioned ways to approach hir Second Awareness, and achieved an Adepthood in entering it at will, and acting thereby - otherwise the grade of Sorcerer is unthinkable.***

The grade of ***Sorcerer/Sorceress*** is not easily characterized since the Second Awareness itself, which that grade concerns, doesn't fit the Dexter's inventory. There is in fact a *Twilight Zone* between the First Awareness and the Second Awareness. Usually the *Sorcery Apprentice* operates in that zone[3]. The first approaches, or shades of the *Twilight Zone* are parallel to the world as we know it by our First Awareness, except for their lucid clarity and their somehow weird meaningfulness, but the further one goes into that zone the more alien it starts to feel, and one's weariness becomes greater and greater. Here the analogy with climbing a high mountain is apt. The higher one climbs on the mountain the lower the atmospheric pressure becomes, until the symptoms of the mountain illness (*hypoxy*) appear - first a period of euphory, followed by depression, fatigue, and finally loss of any further

[3] The *Sorcery Apprentice* should have observed that while lurking in those parallel corridors to the First Awareness's causality, s/he is almost invisible for their inhabitants, or how the mundanes of the First Awareness are seen therefrom. Here hir task is to lurk for those who indicate hir presence and see if they have anything in common. If there is, let hir classify them. Thus one's dexter learns to cooperate with the sinister. Some could be willing to lurk the known from this different angle of perception but it's better to use one's chance while being in the Twilight Zone to explore the unknown. The known could be lurked on one's way back to it.

interest in life, so one stops forever, and later his frozen corpse remains conserved to warn the next expedition of climbers. That's why one needs a period of adaptation and acclimatization in a base camp prior to continuing to climb the mountain peak.

Almost the same crisis happens when one approaches the border of the Second Awareness, whether by one's physical body, or by one's dream body. One's attention is overwhelmed and distracted and one is not able to understand or remember what is going on. The experienced sorcerer will feel and see that border quite tangibly – because there is always something like a gate to be entered, or, some smoking curtain to be penetrated. If one dies beyond that gate, nobody will find one's corpse. Those of the grade of *Sorcerer*, explore whilst alive the labyrinths of the Second Awareness by moving their focus of awareness to different positions and explore the realities perceived therein in search of sources of more knowledge and power. There they become one with their Fetch by sharing the same focus of awareness therewith. The *Sorcerer* connects the ends of hir *dreaming* and *lurking* into an energy double of hirself, who could be projected into a tangible manifestation in the causal world perceived by the First Awareness, while hir own body travels through the nether lands of the Second Awareness. Here the Dexter's linear logic cannot cope with explaining what in fact is going on.

The *Sorcerers'* focus of awareness moves deep within their cocoon of energy and perceives unimaginable alien landscapes - unknown regions within the human scope of perception. Their awesome objectivity is even more real than the world we perceive in our First Awareness (hence hallucinogenics such as LSD can permamently dislodge 'reality' for some, who never quite make the journey back) Herein the quest of sorcery is one's focus of awareness to illuminate all the energy threads enclosed within one's shining cocoon, to achieve an awareness of themselves and explode into an abysmal awareness wherein the human being is no more; but there is something more, whose next step is the Third Awareness. Said, in other words, more familiar to the European Source, both the Ego and the Fetch are consumed in the alchemic Hierosgamos, so their illumination inflames the energy within and a new being of a new awareness is poised to be born. Some sorcerers say that if the egg's shell is broken prior to that embryo of Third Awareness achieving a total integrity, it's sucked back into the mother pool of Third Awareness.

Here a word is to be said about the *Sorcerer'*s inorganic allies as well. In the Second Awareness the presence of the inorganic entities is felt tangibly -

though a seeing *Sorcerer* could identify them even in the "causal" world of the First Awareness where they send their projections to lurk. Some of these allies seek actively after a power exchange with the sorcerers, and the contact with them shakes one as if being electrocuted, which could kill the inexperienced sorcerer, not to speak about the common human beings. While the human energy form is seen as a shining cocoon in the Second Awareness, the inorganic entities' form is like a dimly shining slender cylinder of great elasticity. They are sentient, ancient and slow, but their situation is not unlike that of the organic beings - they also die in the Third Awareness, but they are almost immortal in comparison with the human life' span, so their approach is to "agitate" the sorcerers to go with them through their bizarre alien world and become like them - and thus gain enough time to find a solution for the crisis of the Third Awareness.

Even as the sorcerers use the allies in symbiosis - the Toltek sorcerers as described by Castaneda warned against such an alternative, qualifying it as slavery, or even as becoming an energy prey, or donor to these entities. It comes out according to Castaneda, that they use their allies mainly to scare their disciples to death during their initiatory period. One may have no other chance whatever one's feats as a sorcerer, or, one may feel an inherent affinity for the allies, after all, it could be one's will to become one of them and seek to achieve the Third Awareness in their particular way. Considering the moralizing spirit of Castaneda's fables, one is to learn by one's own experience about these entities, their kinds and their ways, rather than follow Castaneda's lead. On the other hand, it all depends on one's Fetch predilections.

Of course, one may make good allies of the other organic beings as well - either on an individual, or on a collective base, via contact with the particular collective energy field of the species, once known by the ancient sorcerers as *totem*. The primaeval human archetypes have been formed by such animal totems. The primaeval hunting-gathering groups identified themselves with different animal totems according to their organic predilections and thus made use of the species' energy fields. There are also individual sorcerers amongst the other organic beings, certain individuated ones amongst their own species, whose behaviour cannot be foreseen at all and who possess a will of their own.

Since everything said till now about the grade of *Sorcerer* could sound as a phantasmagoria for one's Dexter, the Temple of Them has a solid/causal/Dexter criterion about the validity of the *Sorcerer'*s acausal experiences and achievements in the Sinister. After all, here, on the basic

position of the First Awareness, s/he should be able to enchant those of the Warrior's archetype via empathy even if the warrior is to be punished strictly but justly. That would mean that ***no warrior should be aware of the Sorcerer's lurking presence***. And of course, the Sorcerer is to clean out the Sorcerer's archetype as well, to banish the parasite estate from the sacred sources and outcast them, and in doing all these things following the strategy suggested by hir Fetch, to bring forth an Aeonic Change in the world of the First Awareness via the Desire, so that Magian rule may be fatally wounded. That's why the Sorcerer is also the Warlock in the Aeonic War against the Magian, which means, s/he is to enchant Warlords, by ruining them, or, by subduing them. This does not exclude suggesting to them a meaning of life other than territorial imperatives only. The *Sorcerers*' most infamous power is hir ability to change the position of other's focus of awareness, so that they perceive a different reality of themselves and their surroundings (what in fact was the purpose behind The Temple of Them's earlier crystallizations). Thus a mighty warrior who laughs at the face of death may really feel he is a Yorkshire terrier puppy, or some haughty lady may really feel she is a pimpled toad.

Another vital task of the grade of *Sorcerer* is: 1.) to help those of the *Sorcery Apprentice*'s grade in cleaning their Dexter of things which suck on them and which could prevent their Dexter from contracting adequately when the Sinister is in turn; 2.) to show them the Sinister via activating some source of power; 3.) to guide them through the frontier of the Second Awareness; 4.) to open Aeonic vistas to the future by supporting a network of *Sorcery Apprentices*.

According to the Sorcery of Them's explanation, the Aeons are specific emanations of the Spider' stirrings coming through the Web of Wyrd. They are Its great Desires as it were, felt as commands and they are unquestioningly accomplished by all the living and sentient beings on the Earth. The position of the focus of awareness is defined by these great emanations, or Aeons. That's why there are such differentiations between the descriptions given to reality by the human Dexter during the different Aeons. The New Aeonic command felt by the Temple of Them is the *Instinct of Future*. The adequate symbol for this instinct is the Germanic ***Far***-rune, the first one of the Old Futhark. It's explained by words like *far, for, forth, fare, forwards, further, farther, future* (from the Latin futurum), *fetch, faith, face* (as a verb), *fire, fuel, force* (from the Latin *fortis*), *fear, freedom* etc., the German *fuehren* (to lead), *der Fuehrer* (leader), *die Freude* (joy) etc., the Latin *fero* (to carry, to offer, to produce, to bring, to lead, to

rush forward), *ferox* (wild, daring, brave) *fortuna*, *fax* (torch) etc. all having to do more or less with some energy invested in the future, which has the chance to justify itself. The last phase of that grade is the *Sorcerer'*s abandonment of hir human form, so s/he is ready to break the shining egg's shell. Meanwhile, the world perceived in the First Awareness, should have changed and a Sinister cloud of shining Gothic darkness spread over Europe. The sign of the Spider-Crusader with its cross upside-down will arise, or, will hang down from above. The Faustian Aeon is to be avenged prior to the new Aeon lurking now from the Second Awareness emerging.

Finally now, the third grade of Sorcery. A ***Master Sorcerer*** shall be recognized only by the *Sorcerer* who has achieved the Third Awareness alive. Or, in other words, one, who has brought Them back to the Earth, and recalled Their memory of the future. Such a Master Sorcerer is to become a living nexion between the Spider of Wyrd and the growing sorcerers, so they may have a better perspective for their quest amongst the stars. The causal concept of time as coming from the past and going to the future is to be counterbalanced by another current of time, coming from the future and going to the past, so we as sorcerers are to perceive both the currents in our present. Forwards back to the roots, and forwards back to the stars.

## Chapter VIII

# Physis

*(where the way to go with gravity and be yourself is going to be revealed)*

FALL TO RISE

It's a difficult task indeed to describe by Dexter means the most essential approach to the Sinister, that approach being the development of the body's limbic intelligence itself, without yet having any method invented to write down its limbic language. That somebody else's Dexter will get the following, and will then correctly apply it to one's body remains uncertain without direct personal contact, and that's why sorcery is taught by personal contact only. But on the other hand, the sorcerers are to make use of any available vehicles, whatever they are, whenever they are.

Physis means nature. Physis is nature becoming aware of itself. Physis is the natural process of integration of the Sinister and the Dexter via the body and thus "the Great Work" of the alchemist tradition. Physis is the way the Sorcery of Them interacts with the Source of All on this world, with the

Dragon-Spider Itself - still from the First Awareness, via that of the physical body such as we know it.

There is a natural/physical force which drives us all inevitably to the Spider of Wyrd's mouth, despite all of our efforts and feats to withstand it. That dark force is called ***gravitation***. It's best symbolized by the sigil of Satanaz from the ONA's Dark One's pantheon, which suggests both the Spider of Wyrd's descent upon the Earth[1] and the rebound of its downward force therefrom. Physis of the Sorcery of Them is the most direct and physical/natural approach to the Sinister – whereby the key difference to other descriptions of Physis, lies in the practice that instead of withstanding it, one goes/flows therewith. Almost all of the human activity throughout human life, except going to sleep, is based on the resistance against gravitation. All the disciplines of gymnastics, sporting, yoga, Martial arts etc. are based on conscious resistance against gravitation. The former are all ways of the Dexter to control the Sinister, and they all are based on will-power strain and effort, while Physis is (or should be) a way to swim effortlessly in the dark force of gravity.

By its inherent physical intelligence, the body knows how to go with gravitation. The most intelligent amongst the warriors know that all Martial Arts could be reduced to the ability to fall on the ground without fear of pain. Who could overthrow such a warrior? Here the problem is again the warrior's inherent magickal incorrectness and that he will seek to make his body insensitive to the pain of hitting it against the ground. The sorcerer doesn't need his primal instrument of sorcery made insensitive. While the warrior relies mainly on his muscularity, the sorcerer relies more on hir articulation. The body's intelligent way of going with the gravitation is via natural articulation, so a natural downward helix is traced by the body when going freely toward gravitation; that is, the body spirals down on its own axis.

The sorcerer is to trace that movement very precisely - in the beginning s/he is simultaneously falling with the gravity while making a deliberate effort to slow up the motion in order to become aware of its fine mechanics. One should train for this indoors to begin with. (In the past this method has been touched on by Them and referred to as the 'Black Helix' or 'Descent to Nox'.)

One starts by dropping very slowly one's head as if nodding of into a nap.

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[1] Note that the sigil of Satanaz encompasses all the spheres of the Tree of Wyrd, except being a particular path thereof (the 4th path connecting the Moonsphere with the Sunsphere).

That dropping movement will indicate the downward helix's direction - either down to the left, or down to the right. Due to the hypertrophied right side of the human body (thanksgiving to the Dexter's tyranny) it will usually go down to the left, followed by the right shoulder, then the right knee is folded, so the right foot turns left on its toes, and steps back, while the left foot turns left on its heel, and so on. That chain sequence could be different for different bodies. The lower one goes on that downward helix the more muscular tension it will cost one to keep one's motion slow and hold back the acceleration of one's weight along the path of gravity. The cramps of that tension which mark the different stages of the downward helix, could be indicative in some way of the diseases one's body is predisposed to during its way to the grave. The sorcerer is to know s/he is going on the dark path of atrophy and death, which is the Sinister for the Dexter, and the coming release of the Sinister from the Dexter's prison. S/he is to learn to relax hir face muscles, so s/he may freely make grimaces of agony. One's eyeballs may also turn up.

When at last one finds oneself on the ground, one will probably experience relief. Let the sorcerer relax hir body there as much as possible without making any conscious efforts to assume a particular position on the ground – for herein the body is to be left on its own to dissolve. Even if its original fallen position feels a bit uncomfortable (some indication about the way one would die?) let the sorcerer leave hir body to react naturally/unconsciously to that discomfort until it finds its Death Posture, or its point of peace by itself. One is to remain aware of this total process. One may want to slumber away, but it is generally better not to distract one's attention and to stay aware of the situation. Let the sorcerer silence hir Dexter's monologue, and try to explore only with body-awareness what is going on; as if being a baby which explores the world only via its body-awareness. The body-awareness is the door to the Fetch. One's Fetch still lurks there during one's babyhood, prior to being displaced by the growing Ego then conditioned by the dominating human Dexter. When relaxed enough, or the ground starts to feel uncomfortable, especially in certain spots, and some urge to move upwards is felt, may the sorcerer remember these spots and silently suggest to one's body that it find its easiest way up. If there are urges to stretch, let it indulge in these urges until it assumes a comfortable position for going up by itself. There should be No deliberate efforts to help it.

Standing on one's legs is the only independent act the human being has ever

done[2], so there should be a profound memory of that process imprinted in one's body, now forgotten, but which is to be recalled. An economical living being takes care to minimize exhaustion of its available energy in all possible situations, and a magickal being may even increase it. Moreover, an economical living being would seek to move along the line of least resistance, so from the comfortable position found by its unconscious urges to stretch, the body should find the easiest way to stand up, and lo! it's done again via its natural articulation following an upward helix that stands it up on its feet with minimum muscular efforts.

The upward helix is usually directed from the left to the right. The impulse can start by slightly waving one's left ankle's joint until it bends on the right followed easily by the left knee, and then by the pelvis, while one is lying on one's right hip with one's right knee bent towards one's chest, then the left knee touches the ground and one is uplifted by the impulse passed to one's right hip and by one's right elbow support, so the left leg makes a sweep on the right and stands before one's right knee, and so on upwards until one stands up. That sequence represents only one instance - different ways of getting up are possible, but whatever sequence occurs, the whole movement occurs in a chain sequence, fluent and elegant without any strain. Being on one's legs now, let one recall those sore contact spots on one's body while it was lying still and immovable on the ground. Let one deliberately tense them now and walk a little bit while still tensing them. That grotesque, zombie-like walk is indicative of the damages the hypertrophied right side of our body bestows on us. The left-handers, on their part, have just hypertrophied their left side according to the same dominating Dexter scheme of physical behaviour, so their results won't be very different.

Now let the sorcerer's body go with the gravitation by performing the downward helix again, but this time with closed eyes and less resistance (i.e. descend a little faster than before when the descent was controlled). Now the acceleration of gravity is felt, so when one's body finds itself on the ground, let one feel the inertia of one's fall still going downwards. A word about breathing here. Let one's body dissolve with each exhalation as if sinking

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[2] What follows henceforth - walking, speaking etc. is all conditioned by the Dexter's "Matrix" of the First Awareness. The profane parents force their babies to stand up and walk prematurely instead of allowing them to creep as long as it's necessary for their bodies to get experience of gravity and get immunity against the bacteria on the floor. Thus the parents' s ambition to show the others their baby is already walking deprives the baby of getting a primal self-confidence, and bestows an early neurosis thereon.

into the ground. When that inertia of falling is exhausted - there will either be an urge to get up, or a tendency to stay lying on the ground relaxing in full immobility. One is to go with either of one's body's predilections. If one goes with the urge to get up on the upward helix, let one repeat the exercise and go with gravitation on the downward helix as soon as one stands on one's feet - with even less resistance than the previous time. When on the ground, the period of exhausting the inertia of falling will now probably be shorter, and the upward impulse will be felt sooner than the previous time as well. So, immediately after one is standing on one's feet again, let one repeat the exercise and go with gravitation on the downward helix as soon as one stands on one's feet - with even less resistance than the previous time, yet again, and so on until the inertia of falling generates by itself the upward impulse - as if the body were rebounding from the ground with a gradually accelerating tempo of spiraling up and spiraling down until fully exhausted so the next time the body is on the ground it will prefer to stay there. Remember, no muscular effort.

If one’s body chooses to stay relaxing on the ground, may it take its fill of rest as long as it prefers even if it takes an hour or more, until an impulse to move appears without any conscious stirring or moves on the part of the sorcerer. Whatever urges to move, stretch, and yawn appear, they are to be duly indulged in; however, without the slightest conscious aid - on the contrary, one should passively resist any such by just relaxing in the pressure of one's own weight until the urges become quite distinct and irresistible. There may appear some tics and thrills, urges to writhe and twist one's body on the ground, some strange ways of breathing or making sounds - one is to go with them to the end whatever bizarre form they take, and whatever one's body is made to do, even if one finds oneself lying on its belly, with one's pelvis doing contractions as if copulating with the ground. In the case of sexual arousal, the male sorcerer is to consciously avoid any ejaculation, because if it happens one's body may spend many more hours on the ground until it restores its energy, but mainly because an orgasm would reduce the practice's intensity, and the body’s reflectivity.

With, or without that bizarre sexual act with the ground (which would generate even more energy if not wasted), one's body will tend to get up, so all said till now applies again – apply no conscious muscular effort, and employ passive resistance by relaxing on one's weight so that the urge to get up becomes irresistible. When standing up, one has two possibilities: if after one’s second descent with gravitation, one has followed the body's wish to stay on the ground, one is to intensify the process by increasing the tempo of

the downward and upward helixes until one takes a longer rest on the ground, and then with the upward impulse to standing position, one's practice for the day is finished. Or, if one's body has started the intense process of down and up immediately after the second descent with gravitation, it will at last naturally take a long rest on the ground, and having stood up thereafter, one's practice for this day is finished as well.

If possible, this is to be practiced as a daily gym routine. The aim is to organically feel how the inertia of falling generates the upward impulse, and to organically feel how the downward and the upward helixes pump energy from the earth. In order to sense subtler energies one should make one's body more sensitive, and at the same time tougher to bear the stress of more intense energies – and not so much to bear the stress of the Sinister but to bear the distress of the ill-working collective Dexter matrix in one' surroundings. There are also some prerequisites for practicing Physis. The most important prerequisite for the helical practice is having ***empty guts***, so if practices starts during a *Hunger Diet* the conditions are best. Another prerequisite for practising Physis is learning to keep one' spine straight whatever one does in one's daily life. Here another prerequisite practice is suggested: sitting with one' spine straight and one's eyes closed for one hour daily. (Could be best combined with *No Thinking*.) When some very subtle inner shakes or swings are felt in the spine it's a sign that one's body is mature enough to practice Physis. Let one resist the shakes or swings to make them stronger and then let hir go with them. These inner shakes will be felt as distinct impulses when one's body is on the ground and will help greatly in the process of evolving one's body awareness into a limbic intelligence. One more method to make one’s body vibrant enough to undertake Physis, is by standing on one’s toes with one’s eyes closed as long as possible and then instantly going for a walk in the most crowded streets in one’s city. The results may make one addicted to that practice, but it’s recommended not to practice it for longer than 20 minutes daily lest it causes hemorrhoids.

If during Physis, the upward impulse becomes so strong, and the upward helix so intense, that the sorcerer's body is thrown at one of the walls, it's a sign s/he is to start putting up a muscular resistance to that upward impulse by pressing downwards but there is again no conscious effort therein. It's during that phase when the muscular system also starts to evolve an intelligence of its own. Here a new phase begins we won't speak much thereof. If the body's intelligence is evolved enough via Physis, it will know

what to do next. The Fetch may train the body even in its cubic prison invented by the human Dexter's fear of the Sinister. Once the upward *Impulse of the Earth* is being felt, and the body has had an experience of the horizontal plane, it starts to have experiences of the vertical plane... then it starts to have experiences of angles and edges...and at last it starts to have experience of points. Thus the Fetch trains the body to deal with blades, arrows and even bullets. It's recommended that the training room for Physis is free of all other objects because the upward helix, or the *Impulse of the Earth* may throw one's body against some edge, or sharp point prematurely.

Parallel to the new phase of indoors vertical training, the sorcerer goes outdoors deep in the wilderness in the due season and discovers a place which is a source of power or a nexion to the Sinister where they then stay as long as possible. (It would be nice if the sorcerer has already had an amount of outdoors sorcery experience prior to undertaking this step, and it's supposed that s/he has at least undertaken the self-initiatory ritual as prescribed in the *Sorcery Apprentice'* section, because there starts the next phase of the sorcerer' self-initiation which could continue to the stars. Therein starts the essence of Physis as well.) There in that place the sorcerer exposes hir body to the Sinister via going with the gravitation ***stark naked*** - that's the way Physis is to be practiced indoors as well, and that's why the ground inside should be kept always clean and sterile, but the situation in the wilderness will be quite different so the sorcerer will organically become aware of the total vulnerability of one's body when totally deprived of its Dexter's comforts.

Is the human body, such as it is, nude and without any clothes, and any other Dexter's devices, able to survive in its wild surroundings? Here the only thing to balance one's bodily discomfort is one's trust in one's Fetch, a bizarre trust in a weird and dangerous lover. To say it directly, this is trust, which is lust, our only organic compensation against the terror of death, now felt simultaneously as if some orgasmic death is approaching, a paradoxical feeling for the Dexter, which makes it contract giving way to the Sinister to manifest. Without that weird lust, the experiences could turn into a warrior's ordeal. So, let the sorcerer, or the sorceress, go with the dark force of gravity and feel the touch of the real Earth with hir stark naked body[3].

Here the body's reactivity could feel somehow at odds with one's experience indoors, because there are things which could make one stand up on one's

[3] One may do it ritually by taking a deep breath, and, while spiraling down, breathe out intoning *"Veni omnipotens aeterne Diabolus"*.

legs with one's eyes wide open prior to even having become aware of any upward impulse yet. It could be from some suspicious slight stirring below to some suspicious clumsy rustling sound. Now - one is lurked by everything and all encounters are possible - from a spider below to a bear in the bushes. Everything is counted for by the sorcerer's Fetch manifestation, so s/he is to relax as much as possible, whatever is going on, and trust in hir whole being's reaction. If there is just some discomfort felt only, which tries to provoke one's Dexter's inner monologue, one is to relax and feel one's body weight sucked down by the gravity together with all thoughts against oneself until one becomes only a body-awareness of everything, and which reacts accordingly to each physical feeling. If some cold is felt and the sorcerer's body starts trembling, let hir go with that trembling until hir body is warmed up by its own vibration. Meanwhile some interesting things may occur.

Here is to be recalled a particular trance called *Seidhr* or *seething* by our Germanic ancestors but known by other European sources as well. It was a specific sorcery trance practiced mainly by the sorceresses, and they trained it by exposing their naked bodies to cold and snow to make them tremble until that warming up vibration possessed their bodies. It was believed that their entrails seethed until turning into a homogenous jelly which was the nature of that primaeval substance of Fire and Ice called in the *Snorra Edda "yeasty venom",* that which was the substance of the Giants' race as well. That seething substance within the sorceresses bodies made of them shape-shifters, so they were able to assume whatever form they wanted while seething. According to a myth, Wodhin who was a new-comer sorcerer in the North and who was mighty in the sorcery of runes called *galdr* (the raven' song), became a disciple to a local *seithr*-sorceress called the Lady, or Freya whose prerequisite for Wodhin was that he was to become a female, if he was to learn *seidhr*. Later Wodhin created three kinds of elite warriors who were able to shape-shift during a battle: Berserks (warriors-bears), Ulfhedhnar (warrior-wolves), and Swinfylgia (warriors-boars)[4]. That inner fire kindled by the body's need is called *need-fire*, symbolised directly by the Germanic ***Nyd***-rune. It's also the rune of the warrior's will-power strain during hardship, but magickally it's the rune of one's own Node of Wyrd.

Of the different things that could make the sorcerer's body stand up on hir legs, spiders, ants, bugs, flies, wasps, mosquitoes, etc., they are no longer mundane but now guardians of the Otherland. One of the worst possible

[4] Fylgia= Fetch, so Swinfylgia are those whose collective Fetch, or totem takes the form of wild swine,or boar.

omens during such sorcery could be the rustle of a coming tourist, or a ranger, or other mundane. The sorcerer is to rely again on hir spontaneous bodily reactivity and assume a lurking position. Laughing at such omens is better than falling into paranoia since there is always some amount of sheer chaos in the Sinister, but one is also to bear in mind that the collective social matrix could try to control its unsocial deviations in some quite unconscious automatic way. If a human presence is felt in a place where the chance for such an encounter is very little, and if something strange is felt about it, there is a possibility that some inorganic being, or entity of the allies' kind is lurking the sorcerer. Only a seeing sorcerer could see it for what it is, since it could resemble anything, and feeds on one's emotions and projections. When the sorcerer gains enough personal power, s/he could be challenged by some ally, or hir own Fetch may attract some ally to hir. It seeks an energy exchange but the contact therewith could create a shaking like an electrical shock and could kill the sorcerer if s/he is not adequately trained enough to absorb the impact by hir body and hold the thing until their energies equilibrate with each other and some weird communication runs between them. The ally may even transport the sorcerer's body a great distance. Except in the case of such a direct contact, the ally could be felt as a sudden flow of wind shaking the bushes like some invisible serpent, which makes one's body tremble. It could be felt as some whirlwind which dusts one's eyes, or as some broken twig falling upon one's head. It could be a pulsating shadow in the cleft of some rock over there while a piece of rock tears off from the cliff above and falls down with a crash on the spot, the sorcerer stood just a while ago. It could be some harmless little cloud on the horizon which suddenly gets closer and closer growing huge and dark, and at last strikes lightning near the sorcerer. There could be some strange noises and sounds creeping around etc. and etc. Whatever form they take, the Wyrd lurks around and reacts to the sorcerer's presence. When outside of their mundane context there are many allegedly common natural phenomena, which could feel like they are somehow personally interested in the sorcerer. There is always some synchronicity when this occurs, some weird synchronicity with what the sorcerer is doing at the moment.

With, or, without the strange presences around, the sorcerer is to turn hirself into the same vortex of energy spiraling up and down as during hir training indoors, and thus s/he starts to pump energy from that source of power. Interesting and strange occurrences will probably take place and it's the sorcerer's Fetch to inspire their meaning. There will come, however, a moment when the sorcerer is standing on hir feet, facing in some direction, and a distinct urge ***to go*** will be felt – one should go, but how should the sorcerer go? Shall s/he walk in the same way as s/he usually walks in the wilderness with hir boots put on?

Here is the ***turning point*** when one has the chance to learn a new way of moving on the face of Earth, other than the way the human collective Dexter has taught hir at the moment one has done the only independent act the human being does during hir life - standing on one's feet. Let the sorcerer listen only to his body's impulses, allowing hir muscularity to follow hir articulation, and may s/he stay aware of its surroundings. Any time some inert mundane effort interferes with the flow of the new way of walking, the sorcerer is to suspend it and seek for the *Impulse of the Earth* to renew hir new way of walking, hir first walk in the Sinister. It's not supposed to go too

far, and one's body will take care of its safety better than one's conscious considerations. The magickally correct ego should not contradict the body' s organic self-confidence. The *Impulse of the Earth* may throw the sorcerer's body to lean against some tree and here is another ***turning point*** wherefrom a very interesting interplay between the sorcerer's body and the tree could ensue. The sorcerer's body may start to twist along the tree and even to start climbing thereon in a way s/he has never supposed s/he was able to do. Hir body may twist between the branches in search of both stretching and finding a comfortable position amongst them. May it take a rest there relaxing in the feel of the tree's energy until the impulse makes some part of hir body to rebound and change hir position. The impulse may move the sorcerer's body from a tree to another tree. Some tree may provoke even a sexual excitement in the sorcerer's body and it is to indulge therein without giving up its orgasmic energy to the tree. There will be trees which one's body-awareness fits with better than others. Therein lies potential that this particular kind of tree, or trees in general are going to become allies to the sorcerer. One's body might be attracted by certain stones or rocks to interact therewith as well. One's body awareness might also be attracted by anything which is a source of power. And, of course, it could also feel repulsed by certain sources of power.

While on its Physis trip in the Sinister the sorcerer's body may find some object which strongly appeals to hir body-awareness, and, for example, find that it fits ideally in hir hands. Such an object could be a weapon, a special weapon which could train the sorcerer's body in some special skill. The sorcerer will play therewith, or, s/he will ***let it play with hir body*** until hir body discovers the right movements, or exercises, which are to be done thereby. A criterion that it's doing the right things will be the feelings of ease and power. Physical interaction with that object may even inspire some new concept of sorcery. The above is just one example about how the Sinister may interact with the Dexter via the intermediation of the body. ***When interacting with the Sinister via Physis the sorcerer's experience runs from the limbic to the rational, not vice versa.*** The material attracts the sorcerer's attention and then it teaches the sorcerer's body how to use it. The mental conception generated by that physical interaction may suggest further ways for turning the material into an artifact or a weapon. Thus were some magick swords forged by our European ancestors, swords possessing their own soul, character and name. Of course, such animated weapons could be related to the magickal allies, and that's why during the European pagan antiquity the master-smiths belonged to the estate of sorcerers and the

warriors regarded them with the greatest respect.

During hir body trip in the Sinister, the sorcerer may encounter some plant of power as well and a long process of acquaintance may follow prior to the plant becoming an ally to the sorcerer. Any encounter with a wild animal, bird, reptile etc. is a sign from one's Fetch to be understood correctly. The sorcerer will gradually learn by experience to read these signs and omens. The frequent encounters with the same animal are a sign that the sorcerer's Fetch shares much of that animal nature and its magickal qualities. However, the Fetch animal's message is addressed to the sorcerer's body rather than to the sorcerer's rational intellect, so the sorcerer's body, awakened by practicing Physis, starts to acquire the basic impulses which form the characteristic movements of hir Fetch animal. The sorcerer's intellect is the last to get a concept thereby and when at last it gets it without interfering with the process, it shall be a sorcery concept with a practical application in the sorcerer's quest.

Here a word is to be said about the sorcery song. During one's body trip some sounds may be willing to escape one's throat, so let them go therewith, but only if there is the impulse to do it. One may also feel one's breathing has become rhythmic, and that rhythm may start to move one's body in some bizarre half-dancing way of creeping or walking, again let one go therewith – but only if following an impulse to do it. When one's body-awareness starts to catch the *rhythm of the world* we mentioned in the section on the *Sorcery Apprentice*, one's body may start to react thereto via its voice as well. Henceforth some interesting phenomena may ensue.

This sorcery range(s) or area(s) where Physis is practised, becomes the sorcerer's personal source of power. The sorcerer may feel there is some *deja vu* like memories from a past already seen, some dim feelings arising from hir own genetic memory stirred by the source of power. Here the sorcerer become one with the Earth awareness via hir body-awareness. The Germanic ***Oethel***-rune is the adequate symbol for the sacred source of power where the sorcerer's genetic memory is stirred and where s/he could become aware of hir ancestral inheritances. The German *edel* = noble, so the nobility obliges with remembering one' source of power. We could relate to ***Oethel***-rune also words like ethos, aether, eternity, der Odem (breath), die Oede (wilderness), l'etat (state), estate etc. Aetas is the Latin for life-span, age, time, generation. ***Oethel***-rune presented in the symbol of das Ahnenerbe – der Reichsfuehrer-SS Heinrich Himmler's institute for researching the Aryan ancestral inheritance. It's also an adequate symbol for one's mother/fatherland and one's hearth. It symbolizes the very atmosphere

generated by the source of power. No need to say that during the European pagan antiquity all the three main estates were able to feel their land' sources of power and respected them. While most of the Farmer's archetype today feels little for such places, the warriors still had some instinctive sense for certain localities which are sources of power. Though they appreciate them rationally as strategic positions, they feel their bodies are safe there. It's not by accident that there are so many military bases established in such places in the wilderness. The curs of establishment instinctively fence such territories because they unconsciously feel that change may come from such a place, a change which could threaten their status quo, and thus they keep them fenced up, isolated and sleepy. Secret experiments may also be conducted there because certain warriors have ever had an unhealthy interest in the alternative forms for exercising control over the population, though they officially deny it. An ambitious warrior could go to some distance in the Shades of the Earth in search of absolute power but can never go so far as a sorcerer could go, because, after all, how far one may go never depends solely on one's training and discipline. Moreover, the sorcerer is able to locate a far greater range of sources of power on the face of the Earth, having the ability to sense certain spots which are potential sources of power and the ability to unclog them.

Physis is a way to unclog a source of power. The sorcery power to unclog a source of power is called ***presence***. One's body-awareness is the key to that *presence*. When a locality/place/spot felt as a potential source of power becomes filled with the sorcerer's presence, it gets unclogged. The sorcerer's presence should become one with the open awareness of the Earth, with some of its Shades, and should be able to bear the first impact of that opening. This power of one's presence is most adequately symbolized by the Germanic ***Ur*** –rune. Its form suggests simultaneously fullness and hollowness. The ancient Anglo-Saxons called that rune aurochs. *Urus* is the Latin for an aurochs. *Ursus* is the Latin for a bear, another animal of presence. The German words containing the magick root of ***Ur***-rune are many – some of them are *uralt* (ancient) *das Urbild* (archetype), *der Urahn* (ancestor), *die Wuerde* (dignity), *die Wurzel* (root), Urd was the name of one of the Norns, the weavers of Wyrd. The warriors see the rune as a fullness of sinews only while for the sorcerers it's both compactness and hollowness. From a sorcery view, the ***Ur***-power is the sorcery power to drive one's tunnel of reality. The power of one's presence is best trained within certain hollows and caves, most of which are sources of power, potentially or actually. It's done by extending one's body awareness to touch and prop up

the hollow's walls, and one assumes the form of the cave by one's body-awareness so the pressure of the earthy masses are felt thereby. Different caves will give different powers of presence, but the sorcerer is to immediately check hir achievements in presence amongst some human masses when back in the mundane reality while lurking them from hir shadow. Lurk for their unconscious reactions to your presence while restoring your memory of the cave. Another check would be by exposing hir presence as a centre of attention via some scenic performance, or political speech while restoring hir presence from hir cave of power. For a sorcerer who has spent a long period in caves it will be a bit painful to adapt hir presence within a rectangular room again, but the sorcerer's presence should drive its tunnel through every aspect of reality.

At last as a part of practising Physis, here is a word to be said about healing again – a topic often ignored by most of the occult practitioners on the so called left-handed path. To rely on official medicine is almost the same as to

rely on the Magian churches. Note that people who don't have body-awareness even of their asses, can still bear "doctor" titles. On the other hand, most of the alternative medicine methods have long been monopolized by persons of Magian "spirituality". The human body has the potential for solving its health issues by itself, so the sorcerer is to evolve that potential to the uttermost via evolving his body-awareness inwards as well as outwards[5]. A sorcerer who is able to solve hir own health issues by hirself is on hir way to deserve the alien sorcery title *medicine-wo/man*, which would mean s/he is able to solve other's health problems as well. Sensing one's own inner organs is one of the highest possible achievements and physical criterions that one is an adept-sorcerer. Most of the human beings sense their inner organs when they get seriously ill, or, to paraphrase Crowley, it's a sign of disease when the organs remind us of themselves except for the reproductive one, where the opposite applies. We have mentioned energizing one's body via spreading the orgasmic energy throughout one' skin, or via uplifting it along one' spine without wasting it; we have also mentioned the possibility of feeling one's inner organs as filled by orgasmic energy just as with one's genitals, which could be a criterion that the sorcerer is on hir way to achieve a physical immortality. Here we would like to outline some approaches to self-healing which could be of some practical use for the beginners on the path of sorcery. These approaches are connected again with the body's articulation.

The predominating right angles in the human architecture make the air currents particularly dangerous for the human body. They are the main sources of diseases. One may get chilled worse indoors than outdoors. The body's joints are the most vulnerable points of one's organism. The cold penetrates through the body's joints, and could cause serious damage thereto as well as any amount of further complications to the whole organism. The most insidious thing is that it often happens quite imperceptibly. That's why one is to evolve one's body-awareness to sense these subtle penetrating currents and avoid them prior to having started sneezing. One is to learn the art of auto-massage by pressing gently with one's fingers' tips the spot which feels painful, following the way of pain and tracing the trauma from

[5] Here we are to remind again, that the full stomach and guts are counter-productive to any body-awareness, and that's one of the reasons that those of the Farmer archetype are usually the least sensitive in comparison with the other two archetypes – even if not always with a full stomach, the Farmer's attention is fixed mainly in the nourishment function, and thus his/her awareness is limited. Of course, a natural farmer from the country could possess incomparably more body-awareness than some urban degenerate that is all that is left of the Sorcerers's estate, and who is even not aware of what is going on between hir eyes and the monitor' screen of hir computer.

the sore joint to wherever it has spread itself along one's sinews and other joints. Then some warming ointment could be applied to the whole route of pain. A criterion that the massage has been correctly done is the feeling of turning the pain into an almost erotic pleasure.

The body needs massages anyway. It's a form of energy supply for it. The subtle cold air current which has penetrated the body via some of its joints could be seen as an alien energy, and if that alien energy is absorbed via massage, it becomes an energy supply. Otherwise it could be likened to a kind of poison. Any poison is a form of energy over-dose. The bodies of those of the Farmer's archetype are especially predisposed to get chilled by air currents, but being clumsy to react thereto, their bodies become almost atrophied when they get older and need a lot of massages to feel released from their pain. The wealthier amongst them are ready to pay well for being professionally massaged. The warriors' bodies are particularly addicted to massages of the rudest kind and their battles could be seen as some unconscious massaging of each other, though often over-dosed, and that's why some sorcerers jokingly call the warriors "massagists". There is a sorcerer' saying that if one's body isn't given the massage it needs, it may unconsciously attract some "massagists" to massage it, so one meets some bullies on the streets "by accident". After all, from a "chemo-gnostic" point of view, the warriors are mostly adrenaline junkies, while the sorcerers make use of various organic drugs produced by their glands and don't usually get addicted to them, but instead develop their total being by an alchemical combination of their different organic (and not so organic) substances.

Practising the outdoors form of Physis is a way for the sorcerer to massage hir body via its interaction with gravity. The interaction with gravity sets in motion different motives of one's physical being and could combine them to an extent of integrity where the *Impulse of the Earth* shall teach the body how to move its centre of weight in some unbelievable ways, so that the sorcerer might be able, for example, to move hir centre of weight in hir hand as quickly as thought and physically knock down a much stronger warrior than hir; or s/he might be able to fix hir body in some impossible positions as far the normal perception of gravity is concerned. Of course, this is quite a physical way to feel how one's focus of awareness changes, and one enters deeper into the Second Awareness by a parallel way. Although the Second Awareness is basically an over-physical perception where subtler and subtler extensions of one's peripheral nervous system start to interact with the sources of energy around one, it's the ***total*** body awareness which is called *seeing* by the sorcerers, and it's the most direct way the living fields of

energy perceive their environment. So, by practising Physis the sorcerer may start to *see*. By practising Physis the sorcerers make their fingers (and toes) both oversensitive and tough enough to be able to feel and conduct energy like tentacles as well as to feel more and more directly the penetrable spots and render there the necessary pressure, so they either heal by touch and massage, or do damage. An adept-sorcerer could be able to tear off a muscle from a warrior by the grasp of hir fingers felt like iron pincers, just by sensing directly when and where to grasp, or, a seeing sorcerer may deliver a blow on some vulnerable spot of the warrior's energy field, so the warrior feels s/he is struck without contact.

Another approach in dealing with a joint problem, or, with almost any trauma, is by gently stirring the joint, or the spot which is symmetric to the traumatic joint, or spot. Thus by sending an impulse from the healthy joint, or spot, to the traumatic joint, or spot, the lost memory of its previous normal function begins to restore itself. For example, if one has a trauma in one's right wrist, one starts gently moving one's left wrist to activate the symmetric nerves which send impulses to the traumatic right wrist thus restoring its lost memory of its previous sound function. Therefore, ***the trauma could be seen as a loss of memory,*** or, as a loss of information, and the signals given by stirring the symmetric healthy joint help in restoring that memory. When done with the due intention and attention, or, with the necessary body-awareness, this approach may prove more appropriate than massaging the traumatic area, which could over-fix one's attention on the pain and thus increase it.

Death is the total loss of the personal memory, when there is no longer a local absence of memory to be felt as a pain or suffering. Practising Physis will show the sorcerer how morbid is the rest of humanity's way of living within the Magian-ridden civilization and unveil its neurotic hurried tempo underlying most of its maladies. Some sorcerers say that the will to immortality of an organic cell may turn it into a cancerous cell, if not in agreement with the rest of organism. In fact the cancerous cell becomes immortal but at the expense of the whole organism, so its "immortality" does not last much longer. The problem here is not with the cell's will to immortality itself, which is inherent in all the living organisms which seek to perpetuate themselves via generation, but again in some loss of memory/information in that cell about itself and of suspending its communication with the rest of the organism it belongs to. On a great scale, it is a process analogous of the situation with the present human civilization in relation to nature and the planetary organic life. The human species

suffers a loss of memory about itself and meanwhile perpetuates itself at the expense of its environment. On an individual scale the human organism gets more and more predisposed to the "syndrome of partial immortalism" which ruins it. Dealing with such a problem demands a great sorcery skill in wielding the intent of the whole, or the *Instinct of Future*. If met with such a disaster, some of the sorcerers prefer to use the *Hunger Diet* to its extreme values instead of feeding the "immortalist" within them, so either both the organism and its destroyer die together, or the "immortalist" only. By practising the *Hunger Diet*, the sorcerer learns about unsuspected abilities of hir organism as well as about certain unsuspected sources of energy supplies. There should be alternative methods as well, and the "syndrome of the partial immortalism" should become a challenge for the sorcerers while still healthy to invent some solution for that problem whereof nobody of organic origin is insured. The very fact that some organic cell is able to achieve to an individual immortality should be of great interest for those who are interested in attaining to the Third Awareness alive.

If the Dexter is the form itself, the Sinister is what is sucked into that form therein and what seeks to free itself from that form. Therefore the Sinister is the information which slips out of a form. The human Dexter, such as we know it does not offer any adequate pattern with which to bear or contain the Sinister for a long enough period to allow the body to integrate these two principles while still alive by finding some solution for the problem of dying in the Third Awareness. As one falls asleep instead of entering the Second Awareness via *dreaming*, so one dies instead of entering the Third Awareness alive. By exposing hir body to the Sinister via Physis, the sorcerer may inspire hir Dexter to invent a more appropriate form of selfhood able to contain the Sinister while some integrity between form and content is achieved. That integrity is the immortal essence which accumulates with each successful contact between the Fetch and the Ego via the body. It's via the body's experience of Physis that a new meaning is suggested to the Dexter. Yet that alchemical essence may prove insufficient for achieving one's totality of being in the Third Awareness. What we need is the right inspiration or information from the Sinister. The right information is felt as a direct energy flow by the body; it generates an emotion, and brings forth an instant solution. Otherwise there is only disinformation. Disinformation is a substitute for the right information which could also generate an emotion but never leads to a solution.

Accepting that we have to die as something that is natural may well come out to be disinformation; the sorcerer is to rely neither on the energy

paradigm only, nor on the informational paradigm only. Either of them lead to economical speculations. The economical speculations are in the best case temporary solutions which could gain time, but generally they are disinformation invented to justify the deficiencies of human life. May the reader judge alone to what extent that treatise on sorcery is informative.

Anyway, a new and mysterious world opens to the sorcerer via hir body-awareness in Physis, the world of hir Fetch, or personal Shadow, and here we outlined only the first steps of beginning to walk in the Sinister merely foreshadowing certain possibilities. Having that experience, when back in the mundane reality, one cannot be other than *lurking* from one's Shadow.

# In Conclusion

The Sorcery of THEM is a magickally correct Dexter's attempt to describe the Sinister for the purpose of the sorcery quest. Naturally, there may be elements in this attempt which are at odds with each other since the Dexter can never totally envelop the Sinister, even if magickally correct. It's up to the sorcerer's art to integrate these conflicting elements by making them compliment each other.